

SPECIAL NOTICE.

BRETHREN OF THE CLERGY AND OF THE LAITY are earnestly requested to inquire concerning WILLS admitted to probate in their several parishes, in all cases where they have reason to suppose that property has been left by legacy or bequest to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and to communicate the facts without delay to the Secretaries.

Information has recently been received at these Rooms, through parties from whom we had no right to look for it—that Wills, admitted to probate four or five years ago in a single County in this State, provide for legacies to the amount of Six Thousand Dollars, concerning which no previous advice had come to hand.

MISSION ROOMS, 22 AND 23 BIBLE HOUSE, }
April, 1870.

Domestic Missions OF THE Protestant Episcopal Church.

OCTOBER, 1871.

LETTER FROM BISHOP TUTTLE.

VISITATION OF MONTANA.

SALT LAKE CITY, UTAH, *Sept.*, 1, 1871.

REV. AND DEAR SIR:—I have just returned from my annual visit of Montana Territory. As I have no Minister now at work in Montana I took along with me Mr. Gilbert, of Ogden, our candidate for Holy Orders, believing that the trip would benefit him, and that his presence would be a help to me.

Log cabins and saloons are still our churches in many places, and it is well to be sure of one Churchman in the congregation to lead in the Responses.

We held Service in twelve different towns, and I baptized twenty-two children and one adult, and confirmed one.

We left Salt Lake City on Wednesday, July 19, expecting to spend the following Sunday in Virginia City.

Owing to a variety of mishaps, culminating in the upsetting of the stage-coach at midnight, whereby we were bruised but not seriously injured, we did not get into Virginia City until late Sunday evening. The congregation gathered in St. Paul's Church early in the evening, and waited for me, and I found the church lighted up as I rode by at half-past nine o'clock. But it was deemed too late for Service that night. On Monday and Tuesday evenings we held the two Services that were intended for Sunday.

The Rev. Mr. Goddard, after most faithful service, has resigned from St. Paul's. The people have learned, under him, to like the Church and her ways, and they unanimously desire me to provide a successor. I am happy to say that I am in good hopes of having a man placed as Rector

of St. Paul's in a few weeks. I took the subscription-book myself while there, and secured pledges of the people towards his support.

This same work of gathering subscriptions I also did at Deer Lodge, and was glad and grateful for the willing response that came from the business men whom I called upon. I rejoice to announce that the Rev. W. H. Stoy, late Rector of Trinity Church, Portland, Oregon, consents to go to Deer Lodge; and I expect him to be here at my house to-morrow *en route* thither.

Scarcely half-a-dozen of our Church people are in Deer Lodge, but all the citizens of any religious earnestness will welcome Mr. Stoy. He will be the only Protestant Minister of any kind in Deer Lodge, and will hold Services at first in the Court-house. And the Rector of St. Paul's, Virginia City, will be the only Minister of any kind whatever in that town.

In Helena, owing to the uncertain future of the town, and the incoming of other religious bodies, I deemed it best just now to leave Church matters in a quiescent state. And yet I am sorry, for at the celebration of the Holy Communion, twenty-five of the faithful were partakers.

In Missoula, a town of the Western Slope, and in the oldest settled part of the Territory, among the Flathead Indians, who are all peaceable, I secured a town lot for the church, 150 x 300 feet. The country around Missoula is an excellent agricultural section, and at no distant day I must strive to place a Pastor there.

The Indians near the Gallatin Valley, another rich agricultural section, are by no means peaceable.

Some hostile Crows, and more ugly Sioux, are not far off.

Two days before I entered the valley, they had rushed in, in broad day light, and stolen fifty horses from the settlers.

They wantonly murdered two men whom they chanced to meet as they were making away with their spoil. One old man was quietly standing in his own doorway when they shot him dead. I saw the fresh made graves of these two men, and I passed directly over the road, and the spots, where they were killed.

Three hundred soldiers and settlers went in hot pursuit of the savages but could not overtake them.

Bozeman is a small but growing town in the Gallatin Valley. After Deer Lodge and Virginia city are supplied, I must look after the three important towns of Helena, Bozeman, and Missoula. I may hope, I think, next year to secure Pastors for one or two of these.

At the reading of our Burial Service in Missoula (for the first time by any Clergyman in this large western section of Montana) in the Court House, I was struck, on looking up, to see the kind of congregation assembled. Miners from a distance (for the one dead had been a Miner), saloon men, having closed their whiskey shops, a few ladies, directly be-

fore me a Jesuit Father, who has been in the mountains twenty years and whom I have frequently met, and, by the door, making a most picturesque background to my view, several Indians in red blankets and with vermilion-dyed faces, standing in reverent posture and unmoving muscles throughout the Service. These were Flatheads, who are nearly all Roman Catholics.

We are safely back, thank God, to our home in Mormondom, after our travel of 1500 miles in stage coaches.

I am convinced that, at no distant day, when the Northern Pacific R. R. passes through, the history of Montana is to be one of marked prosperity.

Here in Salt Lake City, please God, we shall open our new St. Mark's Church next Sunday morning. The Rev. Dr. Lyman of San Francisco, and Rev. Mr. Stoy will be with us.

And next week we are to open the fifth year of our St. Mark's School for boys and girls, and the first year of a new school for girls only.

Then will there be four schools, with from three hundred to four hundred scholars, in steady operation in this Missionary District. These are a most important part of our Missionary work, do you not think so?

LETTERS FROM MISSIONARIES.

ARKANSAS.

DURING the month of May, Bishop Pierce visited this Mission, but owing to excessive rains he could not extend his visit beyond Washington. This was deeply regretted by us all; especially by those who desired to receive the "Laying on of hands," at Lewisville. Five persons were confirmed at Washington; all of whom have since received the LORD's Supper.

Grace Church, having been renovated, was consecrated to the worship of Almighty God, on Sunday the 7th of May. The Services were beautifully solemn, and the people were very much impressed by them.

After many discouragements, I can now confidently say that the Church has, through the help of God, been firmly established in this community.

Sickness has greatly interfered with my appointments here and at all my other stations.

INDIANA.

The parish is in a most prosperous condition. We are now making preparation to build, and hope to be able to hold our first Service in the new Church-building about Christmas. We are heartily sick of trying to worship in a hired hall.

LOUISIANA.

The Bishop's visit took us rather by surprise, or there would have been more candidates for Confirmation. The people here seem very anxious I should remain, and I have concluded to do so. They have subscribed upwards of \$400 for our support, and that, with the most seasonable aid afforded by your Board, *must* suffice for all our wants. Some who subscribe always fall short, but I have made up my mind to stay, and trust in our kind heavenly FATHER, who has hitherto kept us alive.

MINNESOTA.

I have been hard at work as usual another quarter of a year, and I think I can say with some good results. My congregations have never been so good as at this time, and the increased interest in the Services of the Church are everywhere visible. There is a growing demand for the Book of Common Prayer all over my field, but the supply is not keeping pace with the demand. I must look abroad for this, as well as for much besides. None can appreciate the difficulties of a frontier work but those who engage in it. These difficulties are such as can be removed only by time, and great patience, and hard work; but besides all this, they are peculiar, and require peculiar treatment.

Frontier work means a great deal more than plain hard work, as many whom I have met have found out only to make them sad. Leaving the work with a sad heart is almost as common as the change of the seasons. This I say, not by way of complaining, but that I may forestall complaining in others as to what *appear to be the results* of the Frontier Mission work. These results, I say, cannot be computed by a *common* rule. Let the Church at large, then, as well as the individual Missionary, learn to be patient as to results.

MINNESOTA.

We occupied our little church at Point Douglas, for the first time, on Sunday, June 11th (St. Barnabas' Day). It is a great relief to get into it, although it is still quite unfinished. The people there think that if they have an abundant harvest they will be able to do something toward finishing it the coming autumn. The harvest here will soon commence. And for the Church's sake as well as for the people's sake, we shall pray that it will please the LORD "to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them."

MINNESOTA.

During the last three months, there have been many added to the Church, some of whom were formerly as sheep without a shepherd, others without any fixed faith to comfort and guide them. The Bishop of this Diocese confirmed nineteen persons in this Mission, during the last month; of these there were ten adults, who had been baptized by me a few weeks before Confirmation was administered.

Two churches, which had been in debt and in an unfinished state, on my arrival in the Mission about nine months ago, were put in a complete state and all debts cancelled before the Bishop's last visit, and were therefore consecrated by him while on his Confirmation tour. My work here is very dreary sometimes, as the Mission is isolated from other Missions or parishes where there is any settled Clergyman, and so I can but seldom enjoy the society of my Brethren in the Ministry; it is also discouraging as there is a great indifferentism or tendency to infidelity on the part of many of the men who are heads of families, to whom the Church looks for encouragement and support.

MISSISSIPPI.

I would hold a Service monthly, or even twice a month, in Grand Gulf, if there was any place to meet in: but the town was entirely consumed by fire during the war, and in rebuilding it they have put up only such cheap edifices as serve their necessities, and there is no place in which to hold a meeting of any kind. They have been without the Gospel for three years. It seems necessary to establish a Christian movement before the people will arouse. If you could suggest to me a way whereby I could raise \$300, I could erect what would answer as a chapel; and a Rev. Brother has promised to give two Sundays in the month with no further remuneration than his travelling expenses. One of our members has promised a beautiful lot, if money can be raised. So, if you can put me upon getting only \$300, I will guarantee that a chapel will be erected there, provided with Services, if not before my next Report, at least before Advent. The people will put up the house with their own hands, if they can be furnished with enough to buy the lumber. Hoping you may be able to do something to aid in this matter, I commend it to your serious consideration.

MISSOURI.

My Report has been delayed on account of sickness. I am now too weak to write, but must explain how it is the attendance on our Services has fallen off. It is owing to the fact that our little chapel is badly ventilated, and in such hot weather as we have had, people are indisposed to attend Service in a sweltering atmosphere.

We are hoping soon to enlarge, when we will make more and larger openings and consequently have better ventilation.

The general work is encouraging.

SOUTH CAROLINA.

There is no great change to report in the condition of things.

I keep up at both Stations public Services on Sundays and in the week, also Bible Classes, Sunday-schools and Sewing Societies. These are on the whole better attended than ever before. A volunteer choir is organizing at McClellanville, and at Mount Pleasant, which are the Summer

resorts of the two Parishes. At McClellanville they are expecting daily the arrival of a new organ, costing \$125, which has been nearly paid for. I believe that a solid stand with some firm advance has been made in both communities. The work has been chiefly that of sowing, but the day of reaping is, I hope, beginning.

My thoughts, prayers and labors are largely bestowed upon the young. The visiting of the sick is, in Summer, an important part of the work.

WISCONSIN.

The poor Indians celebrated the Fourth of July in great style. It is a day they seem to regard very highly. A dinner was provided, eloquent speeches were made, and good music was furnished by the Oneida Band.

Matters here now are in a very quiet and prosperous condition, the change in the whole feeling of the tribe is very greatly for the better, owing to the fact that the Indian Agent is not a needy speculator, urging the Indians by every sort of persuasion to dispose of their lands, but a gentleman who attends to his proper business and who honestly seeks to promote the welfare of the Indians.

THE PONCA MISSION.

PONCA AGENCY, DAKOTA, *August, 1871.*

REV. AND DEAR SIR: I send you an account of the progress of the Mission since I began work two months ago. But little apparently has been done, yet for that little I have cause to thank God.

When compared with the Mission fields in Africa, China, and even with those among the Dakotas, the Ponca Mission field appears very small. There are not more than seven hundred and fifty persons in the tribe; but these are seven hundred and fifty *souls*. They say "We have been walking in the dark; but now a great light has appeared. We want it to shine in our way. We want to find the good road." "We wish to become white people. We desire to dress as the whites do; to read and write; to work our lands and have comfortable houses like the whites and our neighbors the Santees. We have seen the Santee chapel ['Talking-to-God House'] and we have heard those people sing and pray to God. Teach us, and particularly our children, to become like the Santees. Let English be the only language taught to the children; it will be of value to them, as the whites are coming closer and closer."

Whether Mr. Hinman will agree to the last request I cannot tell. The question stands thus: while English should be the chief thing taught, ought not the children, in the course of time, learn to read and write their own tongue, so that they may interpret for their parents the Word of God? The Church Service too must be translated, that all may enjoy that great privilege of common prayer.

It is important that the Mission-house and chapel should be built this year. The foundation was commenced two weeks ago; but money will be needed to complete the building. The chapels on the Yankton Reservation are built of logs; but this is to be a frame structure. I commenced the school, June 6th, with thirty-six scholars; Mr. James Lawrence, who was appointed by the Agent, being my assistant. We occupied a room in the blacksmith's house, which is near the Agency building. At the end of the month we had to remove; and now we have a house that is a mile from the Agent's house.

When we were close to the camp, the men and women attended regularly; but now very few come on account of the distance (?) and because the room will not hold many besides the scholars (fifty in number).

Nineteen of the scholars are girls. These, and eight of the boys, are in my room; the others are taught by Mr. Lawrence. Four-fifths of the whole number are in the reading classes, and they know the meanings of many English words. I would begin teaching them to write, but the rooms are too small for desks. So we look forward to the completion of the chapel. The little Sunday-school hymn, "Come to JESUS to-day," was soon learned. It is the general favorite. One afternoon I sang it five times for the men. "Sing to us about God's SON [Wakàndizhíngě,]" they frequently say. Very often when several are sitting together, one will light his pipe and hold it towards the sky. When he does this he offers it to God's SON, and asks His blessing.

"How did this originate?" I asked the interpreter. "Did they not get the idea in some way from a Missionary? How did they find out about God's SON?" "Ever since the Poncas have been a nation they have done this," was the reply.

For six weeks the scholars have been singing "Old Hundred" (selection 79). They will take for their next hymn, "JESUS, meek and gentle," (tune: "Little drops of water.")

The "Gloria Patri" in both languages has been sung for them. They will soon know it. I give it in Ponca (as a specimen of the language,) pointed for chanting.

Indádĩ, Izíngě, An | ūĩ, Hu | bè|| [Hhoo-bay.]

(Father, Son, Spirit, Holy.)

Uxkan | égan | áďĩnk- | ǵ|| [Oosh-kon ay gon ah think tie]

Glory be given

Háxiata edádan | i-da | ďi|| é | ganhtĩ | kám-bũ- | da ||

At the first what just as we desire

Gándite | éganh | ǵi|| itàndiata úhan- | ge nin- | ge-ta | te || Amen.||

Now after this end it shall not be.

I have translated in addition to this the LORD's Prayer, Apostles' Creed, and three versicles of the Venite (*seven* in Ponca).

The latter will be longer than our "Benedicite" when it is finished.

I have about six hundred words and phrases in the vocabulary. I find great difficulty in forming paradigms of nouns and verbs. This is because the interpreter does not understand the personal and possessive pronouns. To-day I said "what is 'you eat,' (sing.)?" whereupon he gave me the word for "I eat," thinking that I referred to himself. By perseverance, however, I have *drawn out* the present, past and future tenses of that verb.

I have a good friend here at the head of affairs, Major H. E. Gregory, son of the late Commodore Gregory.

He has obtained from the Government clothing for the school children, and helps us in various ways.

Four little girls in Baltimore held a "fair" last month, and the proceeds they have sent for the benefit of the Ponca girls. They have a basket in which they carry around articles for sale. They call themselves the "Little workers for the Poncas." I wonder whether other little girls (and the boys too) will become "Little workers for the Poncas."

I hope to visit the East next month for the purpose of obtaining a "Sister" for the Mission. We must have some one to take charge of the house ere the winter begins. For very frequently, we shall not be able to go far from the house for several days on account of the deep snow drifts.

Faithfully yours,

J. OWEN DORSEY.

CRITICAL NOTES ON READING AND PREACHING.*

By REV. FRANCIS T. RUSSELL, M.A., *Professor of Elocution in the Berkeley Divinity School, etc., etc.*

ARTICLE XIII.

THE PRAYERS. (*Continued.*)

THE CONCLUSION—*Mediation, Ascription, etc.*

WE have briefly considered those portions of the Prayers which are uttered naturally with the voice of *confession* or *supplication*. There is a change demanded as we pass to the expression of the confidence of our faith in which all our supplications are offered—the MEDIATORIAL NAME. In this we come boldly to the throne of grace, reverently yet confidently claiming the fulfilment of the comforting promise, "Whatsoever ye shall ask the FATHER in My Name He will give it you." This thought gives a strength and fulness to the utterance not equally appropriate to the other parts of the Prayers:—it emphasizes all that has preceded it by all the solemnity of the Invocation and all the fervor of the Petition.

* Entered according to Act of Congress, in the year 1870, by Rev. A. T. TWING, D.D., in the Clerk's Office of the District Court of the United States for the Southern District of New York.

It is a very common fault to sink the Mediation, in the reading, into an insignificant position as though it were an inferior part of the prayer, or to be uttered as a matter of course, or as though it were all one with the subject-matter of the Petition itself. By such reading we lose the impression of the privilege and power of the use of the sacred name of Him through Whom alone our prayers are offered to God, and through Whose merciful intercession only they are rendered effectual. This fault belongs to an old school of reading, fortunately with fewer adherents in these days than in those gone by, which seemed to consider that the Prayers were constructed on the principle of the rhetorical anti-climax, beginning each Prayer with great fulness of voice, and as regularly running down to the close with diminished force and accelerated movement, until the vocality was nearly lost in aspiration. The mere mention of the error is sufficient to show the expression at variance with the character of the liturgical structure of our forms of devotion.

While the utterance, then, should be, in this connection, profoundly reverent, yet the confident faith we have in the efficacy of the SAVIOUR'S name must naturally impart a degree of emphasis and deliberation which does not so properly belong to the mere rehearsal of our wants.

To secure such propriety of utterance, it is indispensably necessary that the reader should at this point take breath enough into his lungs to keep them so supplied with air that the closing words of the Prayer may not be given with the spent voice of exhaustion, often causing a painful and labored emphasis as though the precious name of the SAVIOUR were the hardest of all syllables to pronounce. This is not merely unfortunate—it is positively wrong in the effect which, through the ear, reaches the heart of the worshipper, causing him involuntarily to think “what a weariness it is!” If in any part of the Prayer it is right to guard against the enfeebling effects of a dispirited utterance, it is peculiarly in the significant language of the Conclusion. The last sounds should be the best—the most welcome and expressive to the ear, as through that organ the heart is touched. Would that we could all reach the expression of the Blessed Name which is recorded of the reading of one of the old English divines—that it was as honey to the tongue and music to the ear! A few months ago, a heartfelt tribute was paid by a clergyman to the manner in which the SAVIOUR'S name is pronounced by one of the most venerable of our Bishops: The narrator said that no one uttered the Sacred Name as he did, and no one had the same winning power in its use in the presence of a worshipping assembly.

The Conclusion may also take the form of the ascription of praise. In this case the voice is naturally stronger, indicating not merely the confidence of our faith in offering the Prayer but also the joyful expression of adoration in the ascription of praise to Almighty God. In other forms, again, both the *Mediation* and *Doxology* are combined. In this case care

should be taken not to allow the voice to fall at the first division of the form as it prompts the usual response of the misplaced *amen*, creating awkwardness and confusion. [See Conclusion of the General Thanksgiving.]

THE COLLECTS.

The principles of expression suggested above and in the previous articles on the Prayers, apply also to the Collects, being subject to the same divisions, termed technically, the *protasis*, the *apodosis*, and the *conclusion*. [See Report of the Rev. Dr. T. W. Coit to the Committee on the Prayer Book appointed in 1841—republished in the General Convention Journal for 1868, p. 446.] As the language, however, is much more terse, the expression is naturally more deliberate and emphatic than in the prayers.

THE SPECIAL PRAYERS.

The same principles are naturally applied to these as to the foregoing with the exception that not being ordinary in character, a more marked expression belongs to them. This is especially so in the Prayers for the Sick and the Afflicted. In many parishes, the laity are not forward to desire their use, notwithstanding the comfort they may impart. May not this reluctance or forgetfulness be owing, in part, to the inexpressive way in which such Prayers are frequently read? The writer has more than once, and in various places, heard such reading as would awaken no particular desire to have them so indifferently and heartlessly offered as petitions for mercy and comfort for him. The perfunctory discharge of any ministerial duty is painful enough, but when with rattling pace and unsympathetic voice the Priest utters these forms of sound words so full of feeling in themselves, the sorrow-burdened heart is grieved and annoyed and cannot but judge that the heart of the reader did not ascend with his words of Prayer.

“My words fly up, my thoughts remain below,
Words without thoughts never to heaven go.”

THE THANKSGIVINGS.

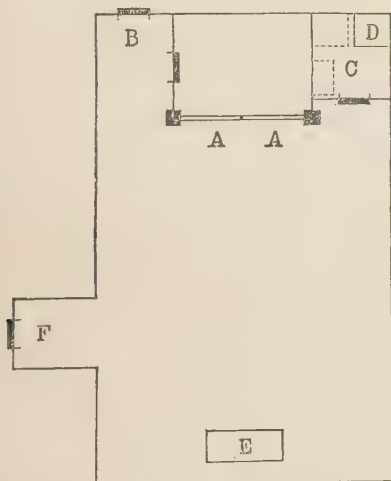
These differ from the Prayers in the analysis for expression only in this respect, that the voice of gratitude takes the place of the voice of supplication, and the difference between prayer and praise should be marked as distinctly to the ear as the two conditions are marked by the mind. And as out of the abundance of the heart the mouth speaketh, so is there more of impulsive utterance in gratitude than in supplication.

AN EASY WAY TO PLANT THE CHURCH.

As school-houses are sometimes the best, and often the only, places for holding Services, we send a plan for adapting one of these to Church purposes. Mere school surroundings are not worthy of solemn Services. It is important to the children to make a change, if possible, in the place where they lament over their sins during the week, and are invited to "rejoice before the LORD" on Sunday.

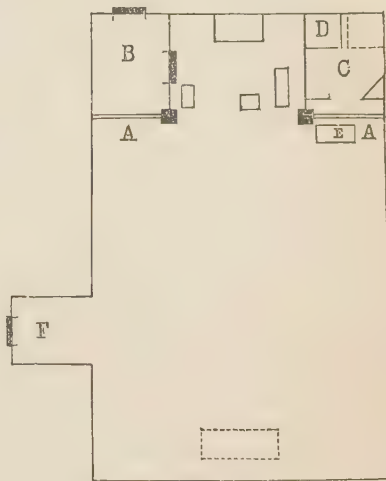
In this plan, observe that they face one way in school, and the other in Service. The Chancel doors may either slide or swing on hinges.

SCHOOL.



- AA Sliding-doors, closed.
- B Entrance, and vestibule for hats.
- CD Teacher's room, with closet for school-books.
- E Teacher's desk.
- F Closet for bonnets.

CHAPEL.



- AA Sliding-doors, thrown back.
- B Vestry-room.
- CD Librarian's room, with case for S. S. books.
- E Melodeon.
- F Entrance porch.

The melodeon can be locked up, except when needed. The desks need never be moved.

The offer could be made to school commissioners of one half the cost of erection, on condition that the building be thus arranged. The inducement would be great to them, and the Missionary could have his chapel at very little expense. Or, as all education should be under Church influence, a Missionary, with a lay assistant, could thus afford to open his church and parish school simultaneously.

T. G. L.

THE RECTOR OF ROXBURGH;*

OR, THE SPIRIT OF MISSIONS.

CHAPTER V.

At this point in his narrative Ezekiel squinted up at the sun, and observed that he was making a long story, but he wouldn't be so long about the rest. "The great thing, you know," said Ezekiel, "is to get the ground ready. After that field is broke up," he said, pointing to the scene of their work, "it won't be much to *get the crop*."

"Take your time, Ezekiel," said the Vestryman. So Ezekiel proceeded:

"Arter this I went regular to the meetin' at the Corners, for you know that we then lived full seven miles from Roxburgh. Elder Shumway too begun to speak to me; but, though I hed less trouble about the decrees, I knew we couldn't hitch. At last one Sunday he preached agin the 'Piscopal Service, and was hard on prayers that he sed was red, and didn't come from the *heart*. He sed the Apostles never did that way, and hadn't no written prayers. In fact he was a leetle furious, and sed a good deal agin the Prayer Book. I didn't understand the drift *then*, but arter meetin' I heard that a 'Piscopal Minister was agoin' to preach at candle-light in the School-house. Then I see what was the matter. And while we stood on the meetin'-'ouse steps, Elder Shumway comes out (a smilin' now) and shook hands with me and Josiah Pratt. The Elder sed, compliments of the season, and Josiah sed, same to you. Then the Elder sed he was glad to see us present; the privileges of the Sanctuary was great. Josiah sed he allers went to meetin'. Then they got a talkin' about the sermon; and, in course of remarks, Josiah sed, one thing troubled him. The Elder asked what it was, and sed he was allers glad to help folks in their speritual difficulties. Josiah then sed that we was told in the sermon that the Apostles never hed enny forms of prayer, but in the chapter he red "they lifted up their voice to God," united like, "with one accord."† Josiah hed kep' school one winter, and he warnted to know why there was sech a difference between the sermon and the chapter. He sed this, innocent like, but, sho! the Elder lost his grashus smile in a minnit, and looked like pizen. Then he sed somethin' about Commontaters, and Josiah remarked that the 'Piscopal Minister didn't understand it that way. And so you advise with that *Missionary*, do you! That bein' so, I have jest *this* to say to you, Josiah, *Beware of the leaven of the Pharisees!* Then he put for home. But still, Josiah *didn't* beware, no mor'n I; and he and me, when it was time, went to the School-house."

At this point Vestryman Flint turned around, set his broad back against the log on which he had been leaning, and indulged in a hearty laugh that brought the oxen out of the elderberry bushes where they had been browsing. Ezekiel, however, had not finished his story, and so the cattle got back to their lunch, while the speaker continued.

"You see, up to this time, I knowed nothin' about our Church ways, but I wasn't, like a good many, prejudiced agin what I hadn't seen, and was ready to learn what I could. When the Missionary, Mr. Mountfort, come, I liked his looks. He was somewhat tall and dignified like, had a good voice and a kindly sort of eye, and I knew that he'd hed experience. He brought a bundle under his arm, and when he ondid it a surplice rolled out. I didn't know what it was then, and John Burbank, who sot next me, give me a nudge, and sed he guessed he was goin' ter preach in his shirt sleeves. I nudged him back, and sed he orter be ashamed. We'd come to Divine Service. So he sot still. As the Missionary stood by the door and slipped his sur-

* Entered according to act of Congress, in the office of the Librarian of Congress, at Washington.
† Acts iv. 24.

plice on, without any parade, I heard him say to Josiah, loud enough for the most of us to hear, that the Ministers of God hed allers wore appropriate robes in the Service, and that the surplice, like the garments wore in the Temple of old, signified the state of mind and heart which the Minister orter bring to such a holy Service. I liked that. And then, when he went and took his place at the desk, he fust knelt down and sed a prayer. I r'ally hadn't seen sech a thing in my life berfore; but I didn't object. It was a good deal better than the way the Elder did. He allers the fust thing sot down on the red merhog'ny sofy that was berhind the pulpit, put one leg over the other and run his fingers through his hair, all the while starin' around at the folks. When Mr. Mountfort got up, I see that he hed a bundle of books, pamphlets like, and he sed he would like to distribute 'em berfore he begun, as this was the fust time he hed held a Service at the Corners. Josiah carried 'em round, and the Minister told the page where he would read. He fust give out a hymn, one we often sung at meetin', and Josiah sot the tune. I seed that *he* was in for it. So it went on, and afore I knowed it I got interested. At Elder Shumway's we hed no more to do than if we was at 'a lectur', but now I hed to look out for the responses, and the hull thing seemed right. But I forgot to say that before the hymn Mr. Mountfort made some remarks about forms of prayer in general. Somebody hed told him what the minister at the Corners hed said, or else he was in a back pew himself. However *that* was, you'd orter seen how quick he hove the Elder. In a few remarks he settled the hull thing, without seemin' to go at all out of the way, for he observed that he'd come to the Corners, to-night, not to dispute, but to preach the Gospel here, where he sed only one in ten worshipped God at all.

"I didn't see but that the prayers come from his heart jest as much as Elder Shumway's, an' a good deal more. For my part, too, I thought, on the hull, that as we allers hed the same object in goin' to meetin', why shouldn't we have the same Service and the same prayers? What was the use of allers bein' a wrigglin' and twistin' to find some new way of sayin' a thing? Elder Shumway couldn't. His forms was as set as enny in the Prayer Book. I knowed by the clock how long he would be in gettin' through with the Jews, and how many minnits he would pray for the Gentiles. Same for inscrutable decrees. Never left 'em out. For heads of families he sed jest the same every Sunday in the year, and as for the stiff-necked and pervurse (like me), we was *allers* standin' in the same old slipp'ry places. He couldn't fix us enny other way, no how. I hed the hull thing by heart; and ef sometimes he hed only made us who was in the slipp'ry places *slide*, it would a been a *boon*. And now that I come to hear forms that *was* forms, I realized more'n ever that Elder Shumway's was awful poor. The Elder sed he didn't want *his* prayers *precumposed*, but they was allers *precumposed* afore *we* got 'em. Now, thinks I, *we've got to have forms*. Even the Elder can't get along without 'em; and as we allers have the same thing to say, *why not say it right?* *That* sort of forms, Mr. Flint, grows on one. It aint the sayin' of the same words that becomes tegious. Our LORD, you know," and here Ezekiel lowered his voice to a reverential key, "our LORD 'prayed the third time, saying the *same words*.'" No," he added, resuming his natural tone, "it's not the *same* words, but the *wrong* words, not the *repetishun* but the *vain* repetishun, that fags a feller out."

"Precisely," said the Vestryman; "I've known the Prayer Book for well nigh fifty years, and I only like it more and more. It was almost the first thing I ever heard, and very likely it will be the last."

Ezekiel understood what he meant; and after observing that the last words it says for us are very precious, he continued as follows:

"Well, I must finish up. The Sermon that Mr. Mountfort preached was fine. Everybody liked it, and many sed they wished he could settle. Josiah interduced me arter it was over, and he told us he was goin' to have a Sunday-school: the young was the hope of the Church. I was quite excited and sed I would be lib'arian (you see I was a kinder runnin' afore I was sent). Mr. Mountfort only smiled, and sed that we *hed no lib'ary*. But I was stirred up by the Sermon, and warnted to go to work. I arterwards found that works warn't the *fast* thing a Christian has to do. But there was the Sunday-school, and arter some talk Josiah agreed to be Superintendent of the Minister would help him. So we started right off, and the thing grew, and berfore long I *was* lib'arian, though the duties of the office didn't hurt me, and the most of the time I was in Mr. Mountfort's Bible-class. I *guess* he managed it so. Mother seed that I'd got out of the woods, and, in considerashun that she knew the Elder hed no mission for me, she was reconciled to my leavin' the meetin'. Of course it was natral to warnt me with her, but then she sed that the School-house was just as near to heaven,—and a good deal nearer for me, thinks I. She was glad that the 'Piscopal Missionary hed come, for there was work enough for six, she sed, and you'd a b'lieved it ef you'd a seen the folks at the Corners turn out when a Circus come along. So, as I've sed, the work grew and abounded. 'Piscopacy hed come to stay. I hear that when it gits the roots down they *allers* clinch. Still, I was sorry myself to leave the meetin'-ouse. It was a queer old place, and in the pews you could see where the people used to lean their guns when the Corners was fust settled, and they was afeard of the Injuns. It was the place 'sociated with boyhood. I used to enjoy it afore I got to thinkin' much about what the Elder sed. *Then* I seed that we'd got to part, and I hung around the place with a new feelin', and was kinder sorry I ever tried my jack-knife on the high backs of the gallery pews. It's kinder hard, arter all, partin' with what we've allers been used to, ef it isn't jest what we like. Then the old bell! It sounded so meller among the hills as we rode to-wuds the Corners on Sunday mornin'. It was a wonderful bell,—brought, they sed, from over the seas, where folks throwed into the meltin'-pot gold and silver rings, and didn't try to make anything *cheap*, and where the workmen labered as fur the LORD."

At this period Ezekiel seemed to be musing with himself, but he came back again and took up the thread of his story. "Well, 'Piscopacy took so well at the Corners that at last the Elder felt it his painful duty, (that's what he sed,) to accept a call to Ryesville. The folks went in strong for Mr. Mountfort who preached every Sunday mornin' in the School-house, until they was afeard they'd lose him, and turned to and built a church. But you know all about *that*, Mr. Flint. I seed your name on the subscription paper. Bynby, I got pretty well acquainted with the Missionary, and went on fast. I hed got my feet on the rock, now that the '*views*' was dissolved, and didn't see why I shouldn't go ahead, for the Prayer Book way was the thing for me. The more I seed of the Church way, the more I liked it. Some of the folks at the Corners sed the 'Piscopals was 'ristocratic, and that the Ministers always run arter the rich. But Mr. Mountfort doesn't, says I. Well, you'll see, they sed. Pretty soon John Higgins' child died. John and his wife, you know, took to drink, and the little girl was deserted, and come on the town. Nobody knowed where *they* was, and Mr. Mountfort looked arter the funeral. Licker makes folks awful cruel. I never heard the Burial Service berfore. He read beautiful, and the choir sung oncommonly. I see, too, that the Minister's wife, (in a wonderfully tender way, her fingers all a shakin', as ef she was reminded of somethin' in her own experience,) put a white posy in the hand of the little thing that now laid so still in its marrer house, with its face all pinched up by poverty, but somehow lookin' as ef angels had come to her berfore she died. And when Mr. Mountfort spoke about father and mother forsakin' little ones and the LORD takin' 'em up, I guess that most folks hed as big a swellin' in their throat as I did. No-

body at the Corners hed seen sech a funeral berfore. Even Deacon Brown, who was awfully Congregashunal, liked it; but, 'Zekiel, says he, ef Squire Leslie hed a died, wouldn't you seen the 'Piscopal parade? Well, the Squire *did* die, and—though he hed give six hundred dollars cash to-wuds the church—he got no better funeral than the little thing that died on the town. Well, we wouldn't a b'lieved it, says some of Elder Shumway's folks; there's comin' to be no distincshuns in society now. *And that's aristocracy, is it?* says I. Then they shet up. So it was clear to me that the Prayer Book was the thing for the *people*, of all sorts and condishuns. Josiah spoke to Mr. Mountfort about it, and what the folks hed sed, and then the Minister repeated some poytry about our Mother the Church havin' no one child that she thought the *most* on.*

Then the fust Easter that come arter we fairly got into the church, I learned a good deal that r'a'ly set me ahead. There was in the church the handsomest cross of white flowers that ever you see. Sech purity! Why, it reminded one of the robes of them that day and night stands around the Throne. When I see that cross on the Altar, I sed to myself, 'Zekiel, sech as that Cross is you orter be; blessed are the pure in heart. Still, I didn't berlong to the Church, you know. But when Mr. Mountfort come to the Sermon, the flowers hed another lesson, and the Minister alluded to them when he spoke about the Resurrection. Then I sed to myself, this is what Easter means,—the Resurrection! That was somethin' we hadn't heard much about at the Corners, leastwise except in argeymunt, and I didn't care to dispute. But now Mr. Mountfort spoke of it as as a fact, a *historical* fact he sed. It give me a new idee. As he went on he seemed to throw some light on Father's death, and it reconciled me to my little sister Mary's bein' taken away. Afore I knowed it the tears was rollin' down my face. It was a reverlashun. Why didn't Elder Shumway tell us *that at the funeral*? It was the greatest thing of all; for you know the Scrip-ter, Mr. Flint, ef CHRIST be not risen ye are yet in your sins:—the greatest thing of all, I say, he hed left out. Now it was all clear, and I was a kinder reconciled, and at the same time the prophecy of the flowers, as Mr. Mountfort called it, was more beautiful than ever. And I now see how the Prayer Book brought out all the different parts of the Gospel, which it didn't argue about, but took it for granted that they was facts and treated 'em as sech. So, arter that, Easter allers seemed to me jest as much a fact as the Fourth of July. And I have to thank the Prayer Book System for it. Soon arter Easter, Mr. Mountfort told the people that the Bishop was a comin', and invited all who warnted to be confirmed to make it known. I thought that that meant *me*, for it was now time to make up my mind. So the fust chance I got I went to see the Minister. Of course I needn't tell you what we talked about; but when I was a comin' out I sed he might consider that I hed concluded to *jine*. So you see that I was brought in by a *Missionary*, and that's why I am perticular to attend Dr. Walton's Missionary meetin'. And what is more *I'm goin' in strong for the Missioners.*"

"And so must I," said the Vestryman, who had listened with deep attention to the end, "Dr. Walton must be supported in the stand he has taken." "*Exactly*," said Ezekiel, "but the fust thing now is to break out the rest of that field, which I 'spect you'll *sow down with Missionary rye*." Thus they went cheerfully to their work where we will leave them, while we continue our narrative elsewhere.

* The allusion here is evidently to that beautiful verse in one of the *Christian Ballads*:

"Our Mother the Church hath never a child
To honour before the rest,
But she singeth the same for mighty kings
And the veriest babe on her breast;
And the bishop goes down to his narrow bed
As the ploughman's child is laid,
And alike she blesseth the dark-browed serf
And the chief in his robe arrayed."

WHY NOT?

THE extension of the Mission work is forcing old questions back upon us in new shapes. It has been settled that, in Missionary ground, the best way to push the work is to put a Bishop at the head of it : and it was thought that the ground was covered by our existing regulations erecting Missionary jurisdictions in new States and Territories. These are gradually formed into Dioceses, each of which is but a territorial fraction of the field originally confided to the charge of one Missionary Bishop.

But as the Church grows, we are beginning to wake up to the truth that each of our vast States really covers territory enough, and is rapidly gaining population enough, to form a Province rather than a single Diocese. And the old question comes back in the new shape: What is the best mode of subdividing an organized Diocese in such wise as to make a Province? Our existing legislation has gotten so far as to facilitate greatly the subdivision of Dioceses: but by the requiring provision to be made for the competent support of the new Bishop, it seems to be intimated that no Dioceses are to be formed within the limits of an existing Diocese, unless they can be self-supporting from the start.

This would be a fatal error: and one of the chief practical points to be made by the General Convention will be, to show that the Missionary Bishop system—which the whole experience of our Church has approved with unanimous enthusiasm—is *just as applicable to the Missionary work in a large State, as in a large Territory*. In subdividing a large State into several Sees, it is palpable, at first sight, that the poorest and most destitute district will probably be the most remote from the large cities and the chief strength. It is unjust to force upon the poorer parts of an Eastern State those self-supporting principles which are scouted in regard to a Western Territory. And in all our large Eastern States there are vast regions of spiritual desolation, where the face of a Bishop has never yet been seen, though they have been *nominally* under Episcopal jurisdiction for sixty or eighty years. In each one of such regions there should be a Missionary Bishop, to push the Missionary work which now makes little or no progress with the infinitesimal degree of time and attention which is all that the Bishop of a large city *can* give to it. The principle which has been so gloriously proved at the West, must be

applied impartially wherever it is needed at the East, or the South, or elsewhere.

But in applying the same remedy under somewhat different conditions, there will be need, doubtless, of some special adaptations, which may be safely left to the experience and wise care of the two Houses of our General Convention.

We have only one word to add; and that is, that the existing pressure from North Carolina, and Texas, and California, to say nothing of the Northern part of the Diocese of Albany, proves that this subject *cannot wait*. It *must* be provided for at the present session, unless our legislators are stone blind to the chief needs of the hour.

GREEK AND INDIAN.

THE following interesting letter from Mrs. Hill was written to a lady in New York, who has kindly granted us the use of it for THE SPIRIT OF MISSIONS.

The allusion in the letter to articles which are on their way from Greece for the benefit of the Sioux Mission, calls for a word of explanation. The offer, on Mrs. Hill's part, to send some things from Athens to help on the work among the Sioux, was contained in a former letter to this same friend in New York, and was read at the closing, summer meeting of the "Ladies' Domestic Missionary Relief Association." The immediate effect of such an offer, so beautiful in itself, and made under such peculiar circumstances, was the adoption of a Resolution to append this portion of Mrs. Hill's letter to the Annual Report of the Association.

These, then, are the articles to which Mrs. Hill refers in the letter herewith printed; and it gives us pleasure to inform our friends that, on the arrival of these articles, they will be found on exhibition and for sale at our Mission Rooms.

Now, there is certainly something very beautiful, and very suggestive, in this Greek offering to the Indian. The intrinsic value of the gift may or may not prove to be of special magnitude. But the impulse which prompted the deed, born as it is of the blessed Gospel of CHRIST, will appeal to the hearts of the Red men of the West, we cannot doubt, with peculiar force, teaching them in this as (latterly) in other ways

the profound meaning, in its Christian interpretation, of that declaration of St. Paul in Athens of old: "God hath made of one blood all nations of men for to dwell on all the face of the earth."

GREECE, ATHENS, *August 12th*, 1871.

MY DEAR MRS. — — — :

I have the pleasure of informing you that the articles prepared for the Sioux Mission are all ready to be sent; and an unexpected opportunity of forwarding them by a very dear friend, enables me to have them conveyed to you without risk and free of expense.

I cannot express, my dear friend, with what feelings this offering has been prepared. The beautiful sentiment which Hannah More makes the mother of Moses express, when "by faith" she consigned her infant son to all the dangers of the Nile, has been continually running through my mind, as peculiarly applicable to the work in which we were engaged:

"With invocation to the living God,
I twisted every slender reed together,
And, with a prayer, did every osier weave."

The work of the LORD, in which our Church is engaged for the much injured Red Man, does most deeply interest us, and it rejoices our hearts to know that, for the inheritance of their forefathers, they are receiving at *Her* hands, "an inheritance incorruptible, undefiled, and that fadeth not away."

While I listened to that memorable debate on the Indian Missions in October, 1868, and heard the detailed account of the horrible cruelties committed by some of the tribes, I could not but ask, "*is there not a cause?*" And the decision of my judgment, as well as the feelings of my heart, acquiesced in the statements of our *Great Apostle to the Indians* (Bishop Whipple), when in all the force and simplicity of truth, he set before the Church the causes which gave strength to the natural ferocity of the Indian against the White Man. The events of the last three years only have proved that the North American Indian is as accessible to the influence of Gospel *teaching*, accompanied by Gospel *acting*, as any among the human race for whom the Great Sacrifice was made.

The extract from your son's interesting letter was read by a Greek young lady, whom I think I may call my spiritual daughter. She was attracted by the name of Minnehaha, as she had just been reading Longfellow's *Hiawatha*, and expressed herself so beautifully respecting the young Indian girl, that I proposed to her to write her a letter, which she has done. It will be sent with the articles for the Mission, and will, I think, be read with interest.

A space of ten thousand miles cannot prevent the exercise of *love*, that peculiar feature of the Church of CHRIST. This bond now unites

the sons of the land of the Dakota (to whom that truth is being revealed which tames the fierceness of the lion, and makes him gentle as the lamb) with the intellectual Greek, before whom the great Apostle to the Gentiles declared it eighteen hundred years ago: "JESUS and the Resurrection," is *now* as *then* the powerful theme.

I was much surprised to see my letter to you published in the *Gospel Messenger*; a copy was sent me before I received yours. I little thought when I sent you my proposition respecting the Sioux Mission that it would bring me into notice with the Domestic Committee. I look upon it as a token for good, and that the spirit of the Resolution so nobly declared by our Church in 1833, that "the Field is the World," is beginning to work after the manner it was intended it should.

While watching the Missionary operations of our Church, it has pained me to observe that the division of labour assigned to the two Committees has led (perhaps imperceptibly to the persons directing those Committees) to a diversity of interest in the view they took with regard to the progress of Divine truth, as exhibited in "*the field*" of *their* own peculiar operations, or that of their *co-workers*. "One LORD, one Faith, one Baptism," is the banner which the Church unfurls and the *same* interest must be felt toward all who take refuge under it, whether he be the *Red Man* of the North American forest or the *Black Man* of the sandy deserts of Africa; whether the work of the Church be to bring back the simplicity of the faith to the intelligent Greek, or to impart the enlightening influences of the Gospel to the degraded tribes of Asia and the inhabitants of the islands of the sea. This I conceive to be the spirit of the Resolution of the Church, and this should be the spirit of her individual members; when this is attained we shall indeed be a *Missionary Church*.

I shall not now enter into any details respecting the disposition of the articles; some are for particular persons, and will have their names attached to them. You may expect to receive them about the 17th Sept.

Believe me, dear Mrs. —, yours affectionately,

FRANCES M. HILL.

MORE PRAYING.

WE take great pleasure in transferring to the pages of THE SPIRIT OF MISSIONS the following timely and suggestive words of the Bishop of Central New York, which we find in a recent number of the *Gospel Messenger*. We cannot think that our judgment is at fault when we express the conviction that this brief Pastoral—so beautiful in its spirit and so profoundly practical in its aim—is worthy of being heard and heeded

by a vastly greater constituency than that to which it is directly addressed.

In view of the present meeting of the General Convention and of the Board of Missions, and of the glorious opportunities for expansion and aggressive work now presented, there does seem to be special need of earnest, persevering supplication for the Presence of the HOLY SPIRIT to direct, sanctify, and govern the deliberations of these Representative Bodies. And hence, whatever is well designed to stir up by way of remembrance the minds and hearts of our people, on this subject, is certainly entitled to the widest possible hearing and regard. And especially is this the case when the suggestion comes clothed with the warmth and unction of statement which characterize the Paper herewith presented.

For these reasons we have taken the liberty to reproduce in this Periodical the thoughtful and earnest words of the Bishop of Central New York; and we accompany their reproduction with the expression of a sincere hope that all who read his words will act upon his devout suggestion, and thus fulfil in their spiritual application those words of the Psalmist: "Yea, because of the House of the LORD our God, *I will seek to do thee good.*"

"The Bishop would remind the people of his Charge, Clergy and Laity, as the time of the meeting of the General Convention approaches, that on each one of them personally rests the responsibility of devout remembrance and earnest intercession, in relation to that great Council of the Church. We must all have observed with satisfaction many tokens of a wide-spread interest in its possible proceedings and issues. We all desire that those proceedings may be marked, as they have been in the honorable history of the past, by an orderly, harmonious and fervent spirit, and that the deliberations, being conducted with religious dignity and brotherly love, may result in measures that shall greatly extend the name and glory of our God. Let it be felt, then, that, to that end, a trust is committed not only to the members of the two Houses, but to all the members of the Body of CHRIST. In our congregations, homes and closets, we are to look with special supplications to Him 'without Whom nothing is strong, nothing is holy,' and Who maketh men to be 'of one mind in a house.' Our entreaties ought not to be confined to the blessing of dangers averted and disaster escaped. We are living in a disordered society, in a country where the forces of materialism and scepticism, sensuality and worldliness, are fearful and cruel in their strength; in times of irreverence, recklessness and crime. We have a right to hope, therefore, that the assembled representatives of

the Faith and Kingdom of our LORD will do something more than preserve peace. We may rightly implore, that both in the Convention itself, and in the sessions of the Board of Missions and of the general charitable Societies, wisdom and power from on high may be given, so that fires of holy zeal may be kindled, works of faith and love may be everywhere set forward, new plans and instruments originated, and old ones perfected.

"The Prayer for meetings of Convention (the words 'Council of Thy Church here assembled' being altered to 'General Convention of Thy Church now assembled'—and 'govern us in our present work' to 'govern them in their present work'); the last prayer in the Institution Office, (the words 'this congregation present' being altered to 'all the Congregations and Conventions of Thy people in this land,') the 'Prayer for Unity,' so-called, and in use among us, and the Collects for Quinquagesima Sunday, the Third Sunday after Easter, the Fifth and Twenty-second after Trinity, the third and fourth in Advent, and the Sixth after the Epiphany, are all suitable and may be said, at discretion, at regular or special Services.

F. D. H.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from August 1st, to September 1st, 1871, inclusive:

| ALBANY. | | | EASTON. | | |
|--|-----|--------|---|-----|----|
| <i>Ballston, Spa.</i> —Christ..... | 50 | 83 | <i>Easton</i> —Christ..... | 44 | 00 |
| <i>Hoosac Falls</i> —St. Marks..... | 25 | 00 | <i>St. Michael's</i> —All Saints..... | 37 | 00 |
| | | 75 83 | <i>Whitemarsh</i> —St. Peter's..... | 12 | 83 |
| | | | | 93 | 83 |
| CALIFORNIA. | | | GEORGIA. | | |
| <i>Benicia</i> —Cash..... | 25 | 00 | <i>Athens</i> —Emmanuel, Rev. Dr. Henderson..... | 7 | 15 |
| | | 25 00 | | 7 | 15 |
| CENTRAL NEW YORK. | | | INDIANA. | | |
| <i>Binghamton</i> —Christ..... | 44 | 13 | <i>Richmond</i> —Jeffie and Willie's Miss'y Box..... | 2 | 00 |
| | | 44 13 | | 2 | 00 |
| CONNECTICUT. | | | IOWA. | | |
| <i>Ansonia</i> —Christ..... | 36 | 01 | <i>Clinton</i> —J. T. Wells..... | 5 | 00 |
| <i>Brooklyn</i> —Trinity..... | 20 | 00 | <i>Davenport</i> —Bishop's Church, for Santee..... | 1 | 00 |
| <i>Darien</i> —St. Luke's S.S., for Bp. Tuttle..... | 4 | 55 | | 6 | 00 |
| <i>Hartford</i> —St. John's..... | 93 | 65 | LONG ISLAND. | | |
| Trinity, a member..... | 50 | 00 | <i>Hempstead</i> —St. George's..... | 44 | 00 |
| <i>Milton</i> —Trinity S.S..... | 1 | 50 | <i>Rockaway</i> —Trinity Chapel..... | 40 | 00 |
| <i>New Haven</i> —St. John's..... | 19 | 00 | | 84 | 00 |
| Trinity..... | 196 | 93 | MARYLAND. | | |
| <i>New London</i> —St. James', for Bp. Whipple's Indians..... | 187 | 60 | <i>Georgetown</i> —Christ, two friends.. | 5 | 50 |
| " Mrs. A. H. C., for Bp. Whipple..... | 50 | 00 | <i>Leonardstown</i> —For Indians..... | 50 | |
| " S. C. M., of which for Assistant to Rev. J. J. Enmegabowh \$5..... | 10 | 00 | <i>Nanjemo</i> —Durham Parish, Rev. Rob. Prout, a thank-offering, of which for Bp. Randall for erection of churches and Indian Missions \$200; for an Assistant to Rev. J. J. Enmegabowh \$100..... | 300 | 00 |
| <i>New Milford</i> —St. John's..... | 113 | 00 | | 306 | 00 |
| <i>Newtown</i> —Trinity S. S., for Bp. Tuttle..... | 25 | 00 | MASSACHUSETTS. | | |
| <i>Norwich</i> —A tithe, for Mission in West..... | 10 | 00 | <i>Amesbury</i> —St. James'..... | 17 | 00 |
| <i>Ridgefield</i> —St. Stephen's, of w'ch from J. E. R. \$6.50.. | 28 | 55 | <i>Boston</i> —Emmanuel, a friend..... | 50 | 00 |
| <i>Stratford</i> —A poor widow..... | 1 | 00 | <i>Charlestown</i> —St. John's, a Communicant, for Bp. Randall..... | 20 | 00 |
| <i>Woodbury</i> —St. Paul's..... | 9 | 00 | | | |
| | | 855 79 | | | |
| DELAWARE. | | | | | |
| <i>Claymont</i> —Annie M. Ritter, out of family contributions..... | 10 | 00 | | | |
| | | 10 00 | | | |

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| <i>Fiskedale</i> —Grace..... | 5 00 | |
| <i>Lynn</i> —St. Stephen's..... | 25 00 | |
| <i>Pittsfield</i> —St. Stephen's..... | 40 00 | |
| <i>Springfield</i> —Christ..... | 110 10 | |
| <i>Salem</i> —St. Peter's..... | 42 62 | 309 72 |

MINNESOTA.

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| <i>Minnesota</i> — $\frac{1}{2}$ Proceeds of Dele- gate Meeting after deducting expenses..... | 56 92 | 56 92 |
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MISSISSIPPI.

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| <i>Lexington</i> —Advent S.S., two little Girls..... | 45 | |
| <i>Miscel</i> —From a Missionary..... | 1 00 | 1 45 |

MISSOURI.

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| <i>St. Louis Co.</i> —Emmanuel..... | 50 | 50 |
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NEBRASKA.

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| <i>Columbus</i> —Grace..... | 6 00 | 6 00 |
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NEW HAMPSHIRE.

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| <i>Portsmouth</i> —A friend..... | 25 | 25 |
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NEW JERSEY.

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| <i>Belleville</i> —Christ..... | 53 00 | |
| <i>Elizabethport</i> —Grace..... | 12 78 | |
| <i>Princeton</i> —A friend towards a Melodeon for Ash- ville, N. C..... | 5 00 | |
| <i>Woodside</i> —St. John's, for Rev. J. J. Enmegabowh..... | 5 00 | 75 78 |

NEW YORK.

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|---|--------|--------|
| <i>Goshen</i> —St. James..... | 104 60 | |
| <i>New York</i> —J. S. monthly pledge.. | 5 00 | |
| “ S. F. R..... | 15 00 | |
| “ T. M. S..... | 11 00 | |
| <i>Rhinecliff</i> —Mission S.S. for Indians | 2 50 | |
| <i>Tarrytown</i> —Christ, of which from little Lizzie Colt | | |
| “ one gold dollar..... | 101 67 | |
| <i>Yonkers</i> —St. Paul's add'l..... | 65 00 | |
| “ “ a mem- ber, of which for Bible and Prayer Book Society \$10; Tract Society \$10; Church Book Society \$10; Mission to Jews \$10; Bp Tuttle \$5; for Yankton Indians \$5..... | 50 00 | 444 77 |

NORTH CAROLINA.

| | | |
|------------------------------------|------|------|
| <i>Wilmington</i> —A. J. D. R..... | 3 50 | 3 50 |
|------------------------------------|------|------|

PENNSYLVANIA.

| | | |
|--|--------|--------|
| <i>Lock Haven</i> —St. Paul's..... | 10 00 | |
| <i>Lower Dublin</i> —All Saints', for Bp. Morris..... | 47 85 | |
| <i>Philadelphia</i> —St. Mark's, add'l..... | 100 00 | |
| “ Premium on coin..... | 1 00 | |
| “ H. C. H..... | 3 50 | 162 35 |

PITTSBURGH.

| | | |
|---|-------|-------|
| <i>Franklin</i> —St. John's..... | 10 00 | |
| <i>Sugar Hill</i> —Church of the Inter- cession..... | 1 55 | |
| <i>Titusville</i> —St. James' Memorial... | 26 20 | 37 75 |

RHODE ISLAND.

| | | |
|------------------------------|--------|--------|
| <i>Woonsocket</i> —P. G..... | 100 00 | 100 00 |
|------------------------------|--------|--------|

TENNESSEE

| | | |
|---|------|------|
| <i>Tennessee</i> —A Clergyman's wife, widow in Texas.... | 5 00 | 5 00 |
|---|------|------|

VIRGINIA.

| | | |
|---|------|-------|
| <i>Norfolk</i> —Christ, Bp. Lay class.... | 5 21 | |
| <i>Petersburgh</i> —St. Paul's..... | 5 00 | |
| “ <i>Marion</i> —For widow in Texas.. | 5 00 | 15 21 |

WESTERN NEW YORK.

| | | |
|--|--------|--------|
| <i>Buffalo</i> —Christ, Dr. J. P. W., for Rev. J. J. Enmegabowh | 20 00 | |
| “ St. Paul's, a member... | 10 00 | |
| “ Trinity, for Chippewas... | 51 50 | |
| “ A friend, of which for Nashotah \$1..... | 3 00 | |
| “ Children's Miss'y Box... | 2 10 | |
| <i>Geneva</i> —Trinity, of which for Bp. Tuttle \$10..... | 12 00 | |
| <i>Geneseo</i> —St. Michael's..... | 19 55 | |
| “ St. Michael's S.S., of which for Bp. Randall \$30.15; for Bp. Tuttle \$30.14..... | 60 29 | |
| <i>Honeoye Falls</i> —St. John's..... | 4 30 | |
| <i>Hunt's Hollow</i> —St. Mark's..... | 2 40 | |
| <i>Middleport</i> —Trinity..... | 3 00 | |
| <i>Medea</i> —St. John's..... | 9 00 | |
| <i>Mt. Morris</i> —St. John's, of which for Dakotah \$5.40. | 19 65 | |
| <i>Miscell</i> —“A,” for Bp. Tuttle..... | 5 00 | |
| <i>Niagara Falls</i> —St. Peter's, of which for Seamen's Mission \$6.50; for New Mexico \$15..... | 127 34 | |
| <i>Rochester</i> —Christ..... | 200 21 | |
| “ St. Mark's School..... | 2 30 | |
| <i>Suspension Bridge</i> —Epiphany.... | 1 95 | 553 59 |

WISCONSIN.

| | | |
|--|-------|-------|
| <i>Beloit</i> —St. Paul's..... | 14 65 | |
| <i>Sheboygan Falls</i> —St. Peter's..... | 4 39 | 19 04 |

WYOMING TERRITORY.

| | | |
|------------------------------------|-------|-------|
| <i>Laramie</i> —St. Matthew's..... | 10 80 | |
| <i>Rawlins</i> | 1 60 | 12 40 |

LEGACIES.

| | | |
|--------------------------|-----------|----------|
| Estate Otis Daniels..... | 1000 00 | |
| Estate Reade Peck..... | 10,500 00 | 11500 00 |

SOLDIER AND GUEST.

| | | |
|----------------------------|--------|--------|
| Receipt for the month..... | 117 12 | 117 12 |
|----------------------------|--------|--------|

ARMY DEPARTMENT.

| | | |
|-----------------------------|-------|-------|
| Receipts for the Month..... | 73 35 | 73 35 |
|-----------------------------|-------|-------|

MITE CHESTS.

| | | |
|-----------------------------|---------|---------|
| Receipts for the month..... | 2876 03 | 2876 03 |
|-----------------------------|---------|---------|

MISCELLANEOUS.

| | | |
|--------------------------------------|---------|---------|
| Travelling expenses, cash returned | 52 60 | |
| J. & M., of which for Indians \$1... | 2 00 | |
| “ Mac..... | 2 00 | |
| M. F. H..... | 25 00 | |
| Sales—Pioneer Church..... | 1 25 | |
| W. K., for Rev. J. J. E..... | 2 00 | |
| Premium on securities sold..... | 1834 42 | 1919 27 |

Received for General Purposes..... \$18,918 54

Received for Special Purposes..... 881 19

Total Receipts for the month..... \$19,799 73

Amount previously acknowledged..... 120,170 45

Total Receipts since October 1st, 1870..... \$139,960 18

SPECIAL NOTICE.

BRETHREN OF THE CLERGY AND OF THE LAITY are earnestly requested to inquire concerning WILLS admitted to probate in their several parishes, in all cases where they have reason to suppose that property has been left by legacy or bequest to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and to communicate the facts without delay to the Secretaries.

Information has recently been received at these Rooms, through parties from whom we had no right to look for it—that Wills, admitted to probate four or five years ago in a single County in this State, provide for legacies to the amount of Six Thousand Dollars, concerning which no previous advice had come to hand.

MISSION ROOMS, 22 AND 23 BIBLE HOUSE, }
April, 1870.

Foreign Missions OF THE Protestant Episcopal Church.

OCTOBER, 1871.

OUR JUBILEE—HOW SHALL WE CELEBRATE IT?

No. II.

SOME of our friends have expressed a fear that the object of our Jubilee Services may be misunderstood at large, and that those who shall give tone to the exercises of the occasion may be betrayed into boastful jubilation over the past, when a fair and honest rehearsal of it would cause us to bury our faces in the dust for very shame.

It is no jubilation over imaginary achievements that we desire. We think that there are a few facts in our Missionary history which we ought to commemorate, and which we may fairly mention with delight. One is, that notwithstanding the Church's lethargy, the Spirit of God did move our fathers to found our Society and thus make a beginning in the Missionary work. And another is, that from the very first He has raised up above the dead level of general apathy, a few towering examples of Missionary zeal, men and women who have gone out into the Home and Foreign fields with Apostolic spirit, and men and women who, faithful when many have been faithless, have with a beautiful love and constancy, helped our Missionary pioneers with prayers and alms. But, with the exception of this proper acknowledgment, let our Jubilee be, we say, the like in spirit of the Jubilee ordained of old for the Jews. There was no jubilation over the past in the trumpets which proclaimed their festival. They were trumpets of *alarm*. They aroused the people to wrongs to be righted, and any tone of jubilation which they had was derived not from

the excellence of the past, but from the fact that the people were awakened to its evil and girding themselves to do better for the future.

Trumpets of alarm let us hear at our Jubilee. Let them sound in our ears, and down into our hearts, the fact that this day the earnest friends of Missionary work in our Church are the few; that the whole history shows that its friends have all along felt that they were sailing against the general current, that earnestness in the cause was regarded in many quarters as a sort of violation of the proprieties of good Churchmanship, and that very skilful steering was necessary to save the Missionary enterprise from shipwreck; further, that the conception of Gospel as a trust to be held for the use and good of the largest possible number, has hardly yet penetrated many minds; that the title of a "Missionary" is thought to carry with it little honor; that our Foreign Missionaries have sometimes returned from visits to the Church at home the sad victims of inexcusable neglect; that collections for Missions are often hailed as creditable to a congregation which amount to no more than the sum which many separate individuals in the congregation ought each to give; that multitudes of parishes this day do not contribute an iota toward the work of preaching to the Gentiles the unsearchable riches of CHRIST; and, worse, that there are parishes in which there is not only no collection made for this object, but where neither the fact of the existence in the Church of a duly-ordained agency for propagating the Gospel among the heathen, nor the duty of being the friends of such an effort, are even so much as mentioned.

These are sad and humiliating facts; but facts they are. Let our Jubilee trumpets sound them in our ears and hearts. We need to be shamed and mortified. Out of such shame, only out of such shame, what indignation against ourselves, what zeal, what clearing of ourselves of the bad past by noble deeds in the future, may not come! There is a story told of the great field-marshal of Russia, Suwarow, that at one moment, while his troops were contesting with the enemy the occupancy of the Pass of St. Gotthard, the well-sustained fire of the enemy became so murderous that the Russian grenadiers wavered. Upon this, the veteran Suwarow caused a grave to be dug, in which he lay down, and declared that he would be buried at the spot where "his children" had retreated for the first time. Humiliated by this spectacle, the Russians were stimulated to new efforts, and drove back the French, and became masters of the Pass.

Oh! may a vision of our MASTER ready to die and be buried again because of His people's apathy dart shame and zeal at this Jubilee into our hearts! Bearing Him up in our arms, may we gladly follow Him in His glorious career, our deeds saying what only our lips have said: "Good luck have Thou with Thine honor; ride on because of the word of truth, of meekness, and righteousness; and Thy right hand shall teach Thee terrible things!"

So, and so only, may our trumpets of alarm be also trumpets of jubilation.

MISSIONARIES.

RECENT letters inform us that Miss Scott and Miss Botts, after a prosperous voyage, arrived at Cape Palmas in health and good spirits.

The August number of the *West African Record*, just received, reports regarding them:

Miss M. Scott and Miss F. J. Botts have reached Cape Palmas on July 12, by the Steamer "Biafra," Captain Hamilton, who kindly landed them in his own boat.

Miss Scott comes the second time, and takes her old place at Cavalla.

Miss Botts is teacher in the Orphan Asylum, Cape Palmas. She is just in time to take hold of the work, for Miss Savery does not feel strong enough to stay any longer.

We are thankful for this increase of labourers; but are also sorry that the American Church cannot or will not send even one man. Must ladies go to the front, and men stay at home?

We repeat the question: MUST LADIES GO TO THE FRONT, AND MEN STAY AT HOME?

Rev. E. H. Thomson, wife and children, and Miss L. M. Fay, who were announced in our last to sail for China in September, have been detained by the Foreign Committee, in order that they may be present at the Missionary meetings to be held in Baltimore during the sessions of the Board of Missions. They will leave for San Francisco *en route* for Shanghai about the 20th of October.

Rev. J. T. Holly and wife, after nine years' absence in their Mission field in Hayti, have returned for a sojourn of a few months for the benefit of Mrs. Holly's health.

Rev. Mr. Quine, lately a Priest of the Church of Rome, has also arrived from Hayti. He comes to make the declaration of belief in the Scriptures as containing all things necessary to salvation, and of confor-

mity to the doctrines, discipline and worship of the Protestant Episcopal Church, required by the Canons, and also to declare his intention of becoming an American citizen, in order to rid himself of annoyances to which, because of his abandonment of Romanism, his French nationality has subjected him. Mr. Quine, on his return to Hayti, will immediately take charge of a school connected with our Mission, for which his education especially fits him. He promises to be a valuable acquisition to our Missionary staff.

THE PRINTING-PRESS IN WEST AFRICA.

THERE comes regularly every month to our desk (and is always welcomed when it comes) a copy of the *West African Record*, formerly known as *The Cavalla Messenger*. It is a religious newspaper, published in connection with our Mission upon the West Coast. The printing office is in one of the rooms of the Hoffman Institute Building and the type is set up and the paper worked off by the young Africans whom Rev. Mr. Auer is raising up for ministers, catechists, teachers, etc., in that excellent Institution. We hail the existence of this newspaper as a symbol of the Christian civilization which our Mission is helping to plant upon the hitherto benighted coast of Africa, and as a token that there is enough enterprise there to use the Press and every other proper instrumentality to this end, and that the education of the young men at the Hoffman Institute is of that practical kind which will best fit them to be a blessing to their people.

The friends of our Mission could not do a better thing than subscribe to this paper, and for their information, we copy from it the following :

THE WEST AFRICAN RECORD.

Published monthly at Cavalla, Cape Palmas.

Price \$1,00 a year; payable in advance.

We politely ask our readers to send their subscriptions to us at Cavalla, or to one of the following Gentlemen :

New York to Rev. W. H. Hare, 23 Bible House.

London to Messrs. W. Mallalieu and Co., 97 Hatton Garden, E. G.

Sierra Leone to Rev. J. Quaker, Freetown.

Monrovia to Dr. McGill.

Sinoe to Mr. J. Neyle.

Cape Palmas to Hon. J. T. Gibson.

Accra to G. Buhl, Esq., Christiansborg

Lagos to Rev. J. A. Maser.

HISTORY OF THE FOREIGN MISSIONARY WORK.

It has been determined to add to the interest of this book by inserting photographic portraits of some of those who have taken a prominent part in the affairs of the Domestic and Foreign Missionary Society.

Volume I. will contain pictures of Bishops White, Griswold, Brownell, A. Potter, and Kemper, and of Rev. Dr. Bedell. The price of the Volume will be

| | |
|--------------------|--------|
| In Muslin..... | \$1.50 |
| In Paper..... | 1.25 |
| To the Clergy..... | 1.00 |

NOTA BENE.

WE desire to call especial attention to the article entitled "Parish Missionary Societies—An Effective Method."

PARISH MISSIONARY SOCIETIES—AN EFFECTUAL METHOD.

THE parish of St. Thomas at York, England, is composed almost entirely of people in an humble class of life, and yet the contributions of the parish to Foreign Missions are over one thousand dollars a year, while at the same time a liberal support is given to Home Missions, and local objects. This is owing not only to the lively interest in Missions on the part of the Rev. J. E. Sampson, the Vicar, but also to systematic parochial organization for the purpose of promoting the cause. At a recent conference of Association Secretaries of the Church Missionary Society, Mr. Sampson was requested to read a paper on the formation and operation of the very efficient Parochial Missionary Association of St. Thomas' Church. We have not the space to present the paper *in extenso*, but we will endeavor to give its more important statements, in the hope that some of our own clergy who are desirous that their parishes should do more for Missions, may obtain therefrom some useful hints and suggestions.

A MISSIONARY ASSOCIATION SHOULD BE FORMED.

The evangelization of the heathen world is the grandest, the most solemn and costly of all Christian works, and it should ever maintain a commanding, though not an overshadowing, position in the parish. The

orthodox Annual Sermon though good, and to be continued, is not sufficient for this; something else is needed, and experience in our case has proved that the most effectual of all methods is the formation of a Parochial Missionary Association. It is not desirable to combine other objects or agencies, such as Home Missions, or local charities with this. It should be kept quite distinct.

Neither should it be merely an informal effort on the part of a few. A public meeting should be called, at which resolutions should be agreed to, forming the Association and pledging the meeting, and the parish as represented by the meeting, to recognize and sustain it. At our first meeting two resolutions were passed; the one recognizing the duty and privilege of preaching the Gospel to every creature, and the other, that every parishioner should be called upon and invited to subscribe. Whether the Association should have its Lay President, or other officers, depends very much upon local circumstances. In most cases the entire work must be directed by the Clergyman, who should make it a matter of conscience to conduct it with the same business-like vigilance which a principal exercises in directing the affairs of an important branch of a mercantile establishment. There is no reason why *Missionary* work—vitalized as it is by faith, and love and hope, should not be conducted with as much method and punctuality as *mercantile*. That a Clergyman or a collector is a voluntary worker in this special field of labor, is no reason why he should not do his work diligently and faithfully. Rather, because his work is done directly for God, he should be “not slothful in business, fervent in spirit, serving the LORD.”

MEETINGS OF THE ASSOCIATION.

Then the Association having been formed, it should have its *meetings*. How frequently these should be held depends again on local circumstances. But where a parish is thoroughly worked, and kept awake in other respects, a multiplication of meetings tends to defeat the object of all. The attendance of a Missionary at these meetings is a great help, especially with non-reading people. They have seen the man who has seen the work. At the Annual Meeting, a succinct statement should be given of the year's work in the parish, without going too much into details, especially when an annual report is printed. *Of course there should be a collection.*

THE CHIEF WORK OF THE ASSOCIATION.

The chief work of the Association is to obtain *regular subscriptions*.

The number of subscribers in an Association is a far truer criterion of interest than the amount of subscription. The latter may be augmented largely by one or two wealthy contributors. But every subscriber represents a living soul; and a shilling subscription may represent a heart full of love to CHRIST, which cannot be gauged by money.

To obtain these subscriptions the parish should be divided into districts of from fifty to one hundred families, and a collector appointed, holding herself responsible for giving every person in that district an invitation to subscribe. The collectors should be godly persons, constant communicants, who maintain a Christian consistency in their lives, their amusements, and their dress.

One very important element of the success which God has vouchsafed in my own parish has been the use of a Canvass Paper. The idea arose from the practice of business houses. The firm send out their "advice letters," announcing to their customers in the country that their representative will call upon them at such a time. The tradesman is then ready with his cash and his order when the traveler calls. In like manner the parishioner, having received and read the canvass paper, is prepared with yea or nay when the collector calls. Thus, much time is saved, and there is no room for that very frequent answer, "We will think about it." In my own case the parish is canvassed thoroughly every alternate year, a clause being always inserted pleading our anxiety that no parishioner should be overlooked, as an apology for apparent importunity.

MISSIONARY BOXES.

Another branch of the Association is the issuing of *boxes*. These are most useful, but care must be taken lest the box be looked upon rather as a child's thing, and so Missionary work come to be considered as childrens' work.

SALES OF WORK.

Again the Parochial Association opens a new field for the encouragement of sales of work. There is, of course, a working party. In a town Association, embracing many parishes, such parties are necessarily select; but a parish Association reaches all classes. It seeks out the smaller contributions. The poor widow is not afraid of bringing her small parcel of knitting; the children bring their little offerings; the men have also their contributions. We have had handsome turned banner-screen holders and candlesticks, bookstands, paper knives, toys, carpentry of various kinds, illuminated texts, &c. It is a great thing to draw in the men. I have at

this moment a dozen children's carts and wheelbarrows in my house, made by a joiner in his evenings, and waiting to be gratuitously adorned by our parish painter with the orthodox red and blue.

From these sales all that is frivolous is discarded. There is no raffling nor unfair dealing. They open and close with prayer and thanksgiving. I find them very helpful in my ministry. In a town congregation there are always many whom the clergyman finds it impossible to know. These generally appear at the sale, and become known to him; and the interest which the sales have awakened in the work of God is no light blessing in the parish.

CHRISTMAS CAROL SINGING.

The young men of our Bible classes have adopted another way of advancing the cause. It is the custom in Yorkshire to form parties of singers, who go forth in the early morning of Christmas Day. A circular is previously sent and called for to ask permission, and, when this is granted, the hymn is sung, and the Christmas gift is called for afterwards. This is usually devoted to a supper, but our young men give it to the Missionary work. They meet at the Vicarage at half-past eleven on Christmas Eve for coffee and cake, and arrangements are made for further supplies of like refreshments elsewhere at three and six o'clock. All this is conducted with the utmost seriousness, and with prayer for God's blessing and protection.

CONCLUDING REMARKS.

In concluding his paper Mr. Sampson says: "Though I am far from maintaining that the same method will produce the same results in all places, I am persuaded that the effort will generally be attended with a blessing where the clergyman himself is seeking to be a blessing. There seems to be a greater interest in all good works in proportion as men's hearts are interested in this greatest and best of all."

THE TESTIMONY OF TWO RECENT TRAVELLERS IN CHINA.

UNDER the title of *Travels of a Pioneer of Commerce*, Mr. T. T. Cooper, late agent for the Chamber of Commerce at Calcutta, has published a narrative of the journey he performed, in native costume, from Shanghai across China into Thibet, in quest of a route to India.

Mr. Cooper gives an interesting account of the French Roman

Catholic Missions, which have made such progress that their posts now extend in an unbroken chain from the sea-coast to beyond the western border of China. Protestant Missions extend only about half of this distance. In every province in China there is now a Roman Catholic Bishop, and foreign and native priests, and some of the larger provinces have several Bishops. There are three in the western province of Szechuen. The foreign priests are three hundred in number, while the native priests and catechists are exceedingly numerous. Protestant Missionaries number only one hundred.

The Roman Catholic Missionaries are supplied by the *Société des Missions Etrangères* at Paris. They land in China newly-ordained priests, under vows to devote their lives to the work. They shave their heads, adopt the Chinese costume, and conform in every particular to the customs of the land of their adoption.

Mr. Cooper corroborates what the Shanghai papers, the *Pall Mall Gazette*, and other organs have stated concerning the ecclesiastics assuming social and civil rank and state. The Fathers are addressed as *Low ya*, "Venerable Father," and *Ta low ya*, "Great Venerable Father," and the native Christians are expected to bend the knee in saluting them, as to their own magistracy. The Bishops in like manner assume the title and state of mandarins; they are styled *Ta jeu*, "Excellency," travel in green sedan chairs, and sport the little yellow silk flag, with their names in red letters, which are always carried by the retainers of Chinese men of rank. The Chinese authorities, Mr. C. says, care nothing for them as religionists, but they are jealous of a new social and political influence. The *literati* class in particular, are so hostile, that the Fathers find it prudent to keep out of their way when the students collect for the periodical examinations. The perfectly disinterested testimony of this commercial traveller accords with what we have previously written upon this subject, and his book should be read by those who desire to form correct views of the present attitude of the Chinese authorities.

The Rev. Dr. Williamson, the author of *Travels in North China, Manchuria, and Mongolia*, has journeyed more extensively in the northern provinces of China than Mr. Cooper has in the western, and like the latter he was at times the guest of Roman Catholic priests. He has had abundant opportunities of witnessing the operations of their Missions in various parts of the Empire, and he is moreover a man of

liberal mind, and disposed to do full justice to those of other communions. We gave not long since his very valuable testimony concerning the Missionaries of the Greek Church whom he met with in the regions he traversed ; testimony so favorable as to excite, we perceive, considerable attention, and to lead the editors of many of our home and foreign exchanges to give currency to it. Now mark what he writes concerning the contrast between Roman Catholic and Protestant Missionaries :

“Distinction between Roman Catholic priests and Protestant Missionaries is very easily discovered and apprehended by the people wherever they have an opportunity of comparing us and our operations. With few exceptions, we retain our foreign dress ; the priests adopt the Chinese costume in all its details. We preach publicly in our chapels and elsewhere ; the priests never do so. We distribute and sell books ; they abstain from this. We are, for the most part, married men ; the priests are, of course, celibates. Our schools, of all descriptions, are open to the inspection of the neighbors, who go out and in at pleasure, and so there never has been a breath of evil suspicion in reference to our work in that direction ; whereas the Roman Catholic establishments are generally within high walls and closed to the people. We have educated ladies engaged openly in the tuition of girls and the instruction of women ; they have nuns, foreign and native, who live in nunneries. We have no Confessional, no closeting of men and women. We claim no territorial rule, no magisterial authority, no official rank, and no ex-territoriality to our converts. Our sole object is the diffusion of light, the spread of a higher civilization with all its blessings ; and, above all, the proclamation of the Gospel—that message of God to man which is the only medium of new life to men and nations, and of peace, and hope, and joy, to poor suffering humanity.”

CHINA.

NOTWITHSTANDING the bad feeling which the Mandarins are making every effort to stir up in the hearts of the multitude, our work in China progresses steadily, our Missionaries write in good spirits, and there is every indication that our work is growing in the good will and confidence of the people. Rev. S. R. J. Hoyt writes from Wuchang, July 4, 1871 :

“During Bishop Williams’ recent visitation, besides the pleasing Ser-

vices held, in which, at Hankow, eleven persons renewed their baptismal vows, and at Wuchang, two infants were baptized—the long and much desired boarding-school was provided for. By private subscriptions we have raised money enough to build a house which will accommodate fourteen boys, and which can easily be so enlarged as to make room for as many more whenever we are able to support so many boys.

“We have lost no time in pushing the work on, and already we see a neat little edifice nearly ready to receive future laborers in the LORD’s vineyard. “May God grant that this be the calling of each one. If not as ordained ministers, yet as faithful servants !

“If we have a right to count the dollars paid for the soul of a fellow creature, this system is not an expensive one; for thirty-five dollars, currency will support a boy one year. Is it not worth this sum, not reckoning his future usefulness, to take a child from the sufferings and influences of his wretched home and heathen practices, and to bring him up, not in luxury, but in decency, and above all in a knowledge of the LORD JESUS CHRIST, to whom we owe all our blessings, and all that makes us differ from these hungry, benighted wanderers in heathenism.

“We pray and trust that the friends who are giving their loaves to these boys, may be spared to know that they in turn are giving them again to the multitudes.”

In Shanghai, few things, perhaps, have contributed more to gain a favorable hearing for our Missionaries than the Hospital established some years ago by the Rev. E. H. Thomson. Its work is a silent, but irresistible, testimony to the heart of the excellence of CHRIST’s religion and the good intentions of the Missionaries. We give below some extracts from its Third Annual Report:

By the increased contributions received during the year 1870, as the annual account shows, and by the assiduous attention of the honorary surgeons, as is evident from their report, the benefits of this hospital have been rendered more thorough and effectual than heretofore, and the more so because it has been practicable to keep the surgery cases in the hospital and under the daily treatment of the surgeons.

Drs. Henderson and Jamieson have given their valuable services freely (as did also Dr. Thin until he left Shanghai in April), their only reward being the opportunity here enjoyed for the exercise of their professional skill, and the luxury of doing good in relieving suffering by their noble art.

Though a large number of patients have been treated during the year, the very large number of out-door patients (or applicants for medicine) stated in the list, might make the benefits seem beyond the reality unless qualified by the statement that this number is the aggregate of all the daily numbers of applicants, among whom, in many instances, the same

persons must be counted over and over again. It should also be added that, a large proportion of them being found, on examination by the native assistants, to have no serious disease, were treated with simple remedies and passed on, while those needing the surgeons' care were thus sifted out and reserved for their inspection.

In reference to one of the cases mentioned in the Surgeons' Report,—that of

A DERANGED GIRL

treated in the hospital,—a fact that has come to our knowledge may not be without interest. When she was sent home to her friends, her parents expressed to the man in whose care she was placed, the horrible dread they had felt of this hospital and of the foreigners who conducted it, saying that they had been told that to get their daughter away they must pay Taels 1,000. But when they heard the true state of the case, and saw the benefit which their daughter had received, they were not only greatly relieved, but promised that after the New Year they would come and express their thanks for so much kindness.

While thus serving this high end of relieving many of those who suffer from the "natural shocks that flesh is heir to"—a heritage of which Chinese flesh has its full portion—the hospital furnishes

A FIELD FOR MISSIONARY WORK

of no small extent. The numbers in daily attendance, while waiting their turns for admission to the dispensary, can be taught the truths of Christianity, and carry away with them a blessing for their souls as well as for their bodies. And though the instruction given them must in very many cases be but partial, yet those who repeat their visits (as many do), and especially those who remain some time for treatment, have a fair opportunity of learning the way of salvation through JESUS CHRIST.

The hospital, therefore, being doubly useful, in affording at once extensive relief to the suffering and a wide field for Missionary work, commends itself to all such as are charitably inclined. Thanks are due to those who have sustained it hitherto, as also to the professional gentlemen who have applied their kindly science and their skilful hands to the relief of our suffering fellow beings. Acknowledgments are also due^o to Messrs. Churton & Co. for a gift of medicines, and to Drs. Macgowan and Forrest for medical assistance in time of need.*

* A large contribution in money to purchase medicines for the Hospital, has been received from the Sunday-school of St. Andrew's Church, Philadelphia; also large donations of medicines from Messrs. Frederick Brown, Robert Shoemaker, D. Jayne & Son, and Thos. H. Powers—all of Philadelphia, Pa.

These did not reach Shanghai in time to be reported in 1870, but will be promptly acknowledged this year.

The Surgeons who have so kindly given their services to this Institution report that—

“Considering the small means at our disposal, the working of the Hospital during the past year has been satisfactory. The accommodation is extremely limited, the available funds by no means sufficient, and the situation of the building far from what could be desired. It has been impossible to purchase instruments or the other necessary appliances for surgical treatment, the needs of the Institution in these respects having been met by ourselves. At an early period of the year we decided that the maximum of usefulness would be secured by limiting as far as possible relief to surgical cases, and chiefly to those which demanded operative interference. We discovered, in fact, that the patients who sought the relief which the physician, as opposed to the surgeon, might be expected to afford, stood in need of food and shelter and not of drugs. In such cases we could do no good except by turning the Hospital into a mere refuge for the destitute, which, of course, could not be done. Many applicants, again, would have been content to swallow any amount of physic for real or imaginary evils, so long as it was combined with three good meals per diem, and an opportunity of lying constantly in bed. Taking our circumstances into consideration, we were thus in a measure compelled to make the rule just mentioned; and as, with one or two exceptions, we have adhered to it, we have been able to admit every applicant for surgical relief who appeared susceptible of improvement. For this reason, the brief account of our work which will be found below contains hardly any allusion to disease in a chronic form.”

The Report then gives the number of in-door patients treated during the year: viz., 142; and the number of visits paid to the Dispensary by those seeking relief: viz., 22,496. It mentions that—

“Ten cases of attempted suicide by swallowing opium were successfully treated. In two others, as noted above, all attempts to preserve life failed.”

Then follows a statement of interesting cases treated. We have space only for two:

“A girl aged ten was picked up during the month of January in a state of complete paraplegia; she was speechless, and to all appearance idiotic. This condition had been brought on by want and exposure; none of the natives who knew of her state having attempted to relieve her. For several months she remained in great danger, but the shelter of the hospital, together with good food and suitable treatment, have so far restored her that she is now able to speak, walk and take care of herself.”

“TRANSPLANTATION OF SKIN.—Of this we had one case which pre-

sented several features of peculiar interest. In November, 1869, a lad was admitted for a severe injury to the left leg caused by a crush between two cargo boats. From the original injury, and by subsequent mortification, the skin covering the lower third of the thigh on its anterior and inner aspects, the knee and the front and inner side of the leg to some three inches above the foot, was entirely lost. For several weeks little or no progress towards repair was made, but contraction slowly taking place, the whole of this extensive surface was at length covered except a patch of about six square inches in front of and below the knee. Every attempt to extend the healing process failed, and these efforts were prolonged over about four months. At length, so soon as Mr. Pollock's introduction into England of Reverdin's method of transplantation became known to us, several minute portions of skin were removed from different parts of the boy's body, and being grafted on the raw surface of the leg rapidly grew in their new position so that cicatrization is now complete. The distortion of the foot resulting from the previous contraction has meanwhile been effectually relieved by the subcutaneous division of the tendo Achillis."

AFRICA.

REPORT OF REV. A. CRUMMELL.

CALDWELL, NEAR MONROVIA, LIBERIA, W. A., *3rd April*, 1871.

REV. AND DEAR SIR:—During the quarter which has just closed, the work at this station has been carried on as usual. Our Services, both at Caldwell and Virginia, have been quite regular, and, at Caldwell, well attended. Our Bible classes have met the same as usual, and at times a few strangers have swelled our number.

There has been a falling off in attendance at our Parish School, incident to the season. From January to May, the farming population give themselves up to coffee picking, and the same sight meets one here that is seen in grape-gathering France, or hop-picking England, namely, the assemblage of numbers of adults and children in the fields, gathering fruit from the trees. This has kept nearly half of our children from school for well nigh two months. A few years ago no such disturbing fact interfered with our school duties; for there were no coffee plantations to yield a revenue to families. Now, this fact will serve to show the friends of Missions and this Republic some signs of

MATERIAL PROGRESS

among this population. I regard it as one of the most hopeful incidents in Liberian life; for, as the people plant coffee and increase their means, more comfort will prevail, and higher social and domestic ambitions will arise; civilization will advance, churches will become self-supporting,

and new Missions will be originated in our own religious bodies. This year many thousands of coffee scions will be planted in Caldwell, thus increasing the industry of the people, and raising their hopes for the future.

But our chief concern is

CHRISTIAN PROGRESS;

and I am happy to say we have evidences of a deeper spiritual life in the little company which attends St. Peter's Church.

1st. The Holy Communion is better attended this year than it was last; and there is a more devout demeanor on the part of communicants. I find, too, that our Communion Sundays are sought after by Christian friends in other settlements, who are pleased to meet with us at the Table of the same blessed LORD.

2d. At the commencement of the year, the communicants of our Church resolved to provide a supper and social meeting for communicants, previous to Holy Communion. At this gathering, we talk after supper on religious subjects, sing hymns, read extracts from Church papers on topics pertaining to personal religion and Christian duty. The meeting is closed with remarks from the wardens, and by a brief address by the Rector upon the next ensuing Communion. Anything social is so rare a thing in this country that we all look forward with pleasure to the recurrence of our Christian supper.

3d. One other event deserves notice here. Last year the Church had several generous gifts bestowed upon it, and the communicants determined that, as a thank-offering for the same, they would attempt the erection of a small frame building, to be used as a hospital for destitute natives and Congoes, who every now and then are found, naked, diseased, and dying on the roads. Too poor to purchase, several offered to *give*, pieces of lumber for this purpose. It will probably take us a long time to complete the project; but a few pieces have already been given, and we hope to frame the building sometime within this coming quarter. We intend to put a thatched roof upon it, and close it in with thick mats. When thus completed, it will be fit for occupancy, and will enable us to save the lives, or, alleviate the sufferings, of many of these benighted heathen, as also of not a few of our own immigrant population.

I must not fail to mention that I have opened a new school in this district among the Congoes. Seventeen children have been offered by their parents, and a school building will soon be erected. The funds are provided by the New York State Colonization Society.

At the commencement of this quarter—*i.e.*, in the middle of January—I undertook a journey through the Dey and Vey countries, preaching from village to village. I had been sent for by two chiefs, or kings, to talk with them about schools and missions. I started from the settlement of Virginia, and went through the Dey country first. I found the towns

numerous, the people active with energetic labour, cutting their farms, willing everywhere to listen to the Word, some knowledge of which they have gained trading in our towns, or through resident traders in their homes, or through youth living in our Liberian families. But the truth has not penetrated deep: it has mainly suggested *intellectual* desire; for everywhere the demand was for schools and school-masters. At the second town which I visited, an old man followed me a long distance from town, importuning me in the most serious, solemn manner to send him a teacher. The man's earnestness startled me. "But, my friend," I said, "I have no teacher to leave here. I am only traveling through the country." "But," was his reply, in very clear English, "but your people promised me a school. I want my children taught; and you ought to send a man here." And for a half-hour he kept beside me step by step, urging his suit.

At Pau, some 18 miles from Vonzah, I found on the top of a hill a fine town, and large *plank* house, as yet unfinished. This was a great surprise to me. It was soon accounted for by the early appearance of the king, a tall, spare, fine-appearing man, who gave me a cordial reception. This man had lived in our settlements, and was once a servant of Governor Buchanan. On my inquiring concerning his house, he told me he wanted "to live like Americans."

The king here is one of the two chiefs who had sent for me to visit him. He offers to build a school-house and a Mission-house, and to give us *all the children* in his various towns, if we will take them, clothe, feed and instruct them. He will also give any amount of land for a farm for the boys to work. After I left the town, he assembled his headmen from the neighborhood, who readily acquiesced in his suggestion.

From Pau I pressed on three days through the wilderness; on the third day meeting but few towns. All through this region the elephant abounds. We saw their tracks on every side where they had passed through only the night before. Evidences of the gross superstition of the people met us at every turn. I have never seen so many "Gregrees" before since I have been in Africa: in the towns, on the highway, in the valleys, on tops of hills remote from any town, in the rice and cassada fields, Gregrees; a tall gallows, with a huge rock slung to the cross-bar; or a stump covered by a cap made of bark; or a square reed box hung from a tree in the middle of the path.

On the fifth day of our journey we reached the Little Cape Mount River, and taking a canoe, we went about eight miles up the river to King Bomba's town. This is the finest (not the largest) town I have seen in Liberia. It is doubly barricaded on four sides. On entering it I was struck at the completeness and finish of the huts; and in walking through the town I came across two couples, with their looms, weaving cloth. The sight was so singular and unique that I could not resist taking a sketch of the interesting sight.

The king was across the river at his country house, and a messenger went across and returned with an invitation to visit him. He received me in a most courteous and affable manner, and introduced me to his several wives, sons and headmen. Dinner coming on at this time, he very kindly offered me a large bowl of "rice and palaver sauce."

After dinner we at once had our "palaver;" first about the Gospel, next about schools.

Without entering into details, I will give the sum of the conversation in the *ipsissima verba* of the king: "Ah, Mr. Crummell, I am too old for these things; but look at these children; take them all; put them in your schools, and train them as you please. I will build you a school, and a house for your Missionary, and give as much land as you please."

King Bomba is a little man, say 5 feet 5 inches in height, rather spare, with a large, round head, fine features, and keen, penetrating, restless eyes. He is very pleasing in his manners, and seems to live in great love and friendship with a large number of wives and a host of children. I spent two days with him, holding frequent converse with him and his sons and headmen. He is a man of much influence, and has a wide control through the country.

The Vey people are an industrious people, highly intelligent, polite and spirited. The women are beautiful, as well in face as in figure; and the king's wives treated me with great hospitality, providing me with everything pleasant and agreeable, preparing fire for me in my house, and a warm bath at night. As I sat in the town in the mornings, and saw these women—mere children—dressing themselves with their hand-mirrors (*i.e.*, adorning their faces with clay paint), and heard their childish laughter and their glee, and observed their artless ways, I felt more keenly than ever before in my life the deep degradation of heathenism, and how that it is only by the evangelization of *women* we can ever break the chain of paganism in this land.

Almost every body there spoke English, children as well as adults; some of the boys had learned to spell. My Senior Warden spent the best part of a year here in '69, teaching; and he thus laid the foundation for future efforts, should a Mission be established here. The youthful appetite of the children has been whetted; and there is a craving among them for letters and training. A Mission established at Bomba's Town would spread the influence of the truth in CHRIST among from 5,000 to 8,000 people in the immediate vicinity, and would thus eventually spread through the whole extent of the Vey tribe, up to the Gallinas.

One great advantage the Missionary would have at this point, and indeed through the entire Dey country which I have traversed: namely, the absence of the Mohammedan influence. No Mandingo wars have raged through this region; the people have lived in their towns and villages in peace, comfort and industry, without the distractions and the bloodshed which the Moslems have carried through a wide region further north.

I found but *one* Mandingo man in all my route, at Bomba's Town—a keen, lively, talkative fellow, who was thought to be a spy, sent to find out the resources or the power of the country.

A week after my departure from home, I began my return. I spent Sunday at a new immigrant village near the Po river, where I found a small settlement, and a few disciples living on the beach. In the morning I held Service, and preached to this little company, every one of whom, save one, professed the name of the Lord. A long time had elapsed since a preacher had been among them; and their joy and gratitude was almost too much for me to bear. Poor, living in the humblest of cottages, yet they provided for me in the most hospitable manner. I shall not soon forget these people, and as soon as I can I shall visit them again. It is no common privilege to minister to God's saints, cut off from the ministrations of the Gospel, and yet hungering and thirsting for the truth.

After a most tiresome walk of nigh thirty miles on the beach, I reached home on the eighth day from the time of my departure.

Allow me to mention two or three things which impressed me much in this tour:

1. First, in all my intercourse and conversation with the peoples I met, I saw very clear evidences of the presence and recognition of the main institutes of natural religion. The people are superstitious, especially the Dey people; not so much the Veys. But their superstition is but a thin incrustation; for immediately beneath a thin surface one finds the ideas of God, His providence, a sense of duty, consciousness of the sin of theft, and such like. And these do not have to be searched after. They come out easily, naturally in conversation.

2. But, in addition to this, I found a wide dissemination of the first truths of Revelation. Both the name and the mission of the LORD JESUS CHRIST are known by numbers of persons all through this country. Vast numbers of the heathen recognize with distinctness the difference between paganism and the Christian faith. This is to be accounted for by the apprenticeship of very many of the kings, head men and youth, to Liberians, who have lived in our families, and there got the germs of our holy religion.

3. I find that acquaintance, domestication, and trading have awakened a warm desire everywhere for schools. In almost every town the cry was for schools and teachers; and in two places, one of which I saw, houses are already prepared for the school and the teacher.

4. It is not right to leave the evangelization of this people to indirect influence. The Church of God should fulfil her mission by sending the Missionary to their towns, and villages, and houses; but, from what I saw in my journey, I feel convinced that, in a wide region, Christianity is slowly, gradually undermining the paganism of the natives; and,

though the time would be long, yet eventually, by this indirect process, all its grosser forms, at least, must be broken down. Already our traders declare that, to find the more sanguinary forms of paganism, one has to go far in the interior; for the natives have become greatly modified in all their life and habits, by proximity to our towns and settlements.

5. One great lever is already in our power: *the sense of responsibility for their children*. I regard it no small, no trivial work that Liberia has effected among the heathen: that is, in creating a desire in the hearts of the parents for the improvement of their offspring. Nowadays, if one wants to hire native children, he has to go in the interior. It is almost impossible to get them from neighboring towns. But the parents cry out for schools and teachers; and when we establish schools among the heathen, we have no "code" to interfere, and lay down a course of secular instruction; we can make the Bible our grand text-book, and teach these children, if we place nothing else but "JESUS CHRIST and Him crucified."

MISCELLANY.

THE HOPES OF THE CHINESE.—A Missionary in China, writing concerning the hopes of the Chinese says:

During the progress of the T'ai-p'ing rebellion, which for nearly twenty years filled the great Chinese empire with confusion and devastation, the writer became acquainted with a grimly seriocomic incident, serving forcibly to describe and illustrate the hopes of the Chinese.

The great city of Ningpo was stormed and sacked by the rebel host. Out of its ordinary population of 400,000, scarcely 20,000 were in the city when it fell, the rest having fled, during the preceding weeks of panic, to Shanghai, or to the mountainous districts nearer Ningpo. Amongst those who from poverty, necessity, or choice, remained in the city, there was an old beggar-woman, who, with the outward semblance of squalid misery, possessed in reality a large sum of money in silver dollars. When the city was emptying from all its gates, she determined to remain, fearing to lose her money if she joined the droves of fugitives, and hoping that her miserable appearance would screen her from the suspicion of wealth. She took further precautions; she would secrete her money where no one surely would search for it. She lifted the lid of her coffin (an article of furniture for future use which the Chinese, if they can afford it, always provide as years advance upon them). There she deposited the dollars she loved so well; and, sitting down by the coffin's side, she affected complete innocence of everything but poverty. But, alas! some mischievous neighbours saw what she was doing; and when the T'ai-p'ings stormed the city, they betrayed the miser to the soldiers, compounding with them for part of the spoils. They entered the hovel, went straight to the coffin, rifled it, and,

with coarse jokes and cruel merriment, left the old woman to wring her hands and tear her hair, and hobble out of the city in abject hopelessness. Where her treasure was, there lived her heart. Her treasure was gone beyond recall, and her heart now and her aged feet wandered forth without a home or a glimpse of joy. "So is he that layeth up treasure for himself, and is not rich towards God."

And such, I may add, are the hopes, such the end of the expectation of the four hundred million inhabitants of the mighty empire of China. They know, by the warnings of an inner voice which cannot be silenced, that death is not their end. Notwithstanding the apparent contempt for death implied by this custom of providing coffins when the grim king of terrors is yet out of sight, the Chinese *do* dread death, not as the mere end of earthly pleasures, but as the entrance into another state of existence, as to which they have no guiding light, no revelation, nothing but vague guesses or foolish fancies.

GIVING A TENTH.—No one should be content to give only the tenth, if his income allows him to give more. A Christian is bound to give *as the LORD prospers him*, and the LORD will hold him to this, as a universal rule, from the obligation and responsibility of which no living soul shall escape. A tenth will do for those who can give no more; but as has been well observed, "in very many cases, the amount dictated by the rule would hardly be enough to throw any, even the smallest, twinges into the soul's cleaving selfishness." A tenth can be given, and the man never know, by an appreciable diminution, that he has given anything; of course he can give all that and vastly more without beginning to feel it.

To one imbued with the spirit of CHRIST, the question, How much of my income ought I to give for the good of mankind and the upbuilding of the kingdom of the Redeemer? will be easily settled; for he who truly lays his body upon the altar of God will present a living sacrifice that includes all his possessions, as well as all his time. It will be well for us if this important truth is kept theoretically and practically, in constant remembrance. Then the sincere and consistent Christian steward would cease to inquire how much he may withhold and how little he may give to the cause of Christ; and be both afraid and ashamed of a rule that allows him, when he can do more, to retain nine tenths, while he casts only one tenth in the LORD's treasury. What earthly proprietor would consent to such a division of profits?—*Tappan*.

BOOK NOTICES.

Reindeer Dogs, and Snow Shoes: A Journal of Siberian Travel and Explorations. By Richard J. Bush. With Illustrations. New York: Harper & Brothers, 1871.

Mr. Bush's journey through North Eastern Asia extended over two

thousand miles, and through many regions never before visited by white men. It was from Nikolaiefsk, the important Russian settlement at the mouth of the Amoor river, to Anadyr bay on the Siberian side of Behring strait. The object of the journey was to make preliminary surveys for the proposed route of the Russo-American telegraph line. After for nearly three years enduring great dangers and sufferings in these cold and desolate regions, Mr. Bush learned that the Atlantic Cable had been successfully laid, and the proposed overland route abandoned. His book combines, in an unusual degree, stirring adventure with valuable information concerning hitherto unwritten regions of country and tribes of men.

The Federal Government; Its Officers and their Duties. By Ransom H. Gillet. Woolworth, Ainsworth & Co. New York. 1871.

A work for general use upon the structure of our government; the officers and assistants employed in the executive, legislative, and judicial departments and bureaus; their general duties under the Constitution and the departmental regulations; the salary attached to each position, &c. A long practice in the higher national courts, and over twenty years service in Congress and in various official positions in the executive departments, have rendered the author familiar with these subjects, and he has prepared a work of great value not only to all who hold public office, but also to those who wish to determine whether such men have been faithful to the trusts committed to them, and are worthy of further confidence.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from August 1st, 1871, to September 1st, 1871:

| | | | | | |
|--|-------|-------|---|--------|--------|
| ALBANY. | | | <i>Huntington</i> —St. John's..... | 10 00 | |
| <i>Massena</i> —Church of the Great Shepherd..... | 2 20 | 2 20 | <i>Frederick</i> —All Saints' five-cent collection..... | 50 00 | |
| CONNECTICUT. | | | <i>Petersville</i> —Mrs. Jane E. Grey, for Africa..... | 5 00 | |
| <i>Newtown</i> —Trinity..... | 19 52 | | <i>Prince Geo. Co.</i> —St. Mary's S.S.... | 3 45 | 176 45 |
| <i>Sandy Hook</i> —St. John's Chapel... | 13 00 | 32 52 | MASSACHUSETTS. | | |
| GEORGIA. | | | <i>Dorchester</i> —M. D. Burnham $\frac{1}{2}$ | 12 00 | 12 00 |
| <i>Athens</i> —Rev. Dr. Henderson.... | 15 00 | 15 00 | MINNESOTA. | | |
| KENTUCKY. | | | <i>St. Paul</i> —Special at Delegate Meetings..... | 3 85 | |
| <i>Harrodsburgh</i> —Rev. A. Buchanan | 5 00 | 5 00 | “ Collections at Delegate Meetings $\frac{1}{2}$ | 56 92 | |
| LONG ISLAND. | | | <i>White Earth</i> —Christian Indians.... | 40 30 | 101 97 |
| <i>Brooklyn</i> | 3 00 | 3 00 | NEW YORK. | | |
| MAINE. | | | <i>New Brighton</i> —S. J. Avril..... | 10 00 | |
| <i>Biddeford</i> —Christ..... | 2 40 | | <i>New York</i> —Atonement, for Africa | 130 00 | |
| <i>Saco</i> —Trinity..... | 5 13 | 7 53 | “ Cash..... | 2 00 | |
| MARYLAND. | | | <i>Philpstown</i> —St. Philip's five-cent collection..... | 15 01 | |
| <i>Baltimore</i> —St. Mark's, for China and Japan..... | 33 00 | | <i>Piermont</i> —Christ, Robt. Nelson Tucker..... | 1 46 | |
| “ Cash for sup. of Ellen Smith Orph. Asylum, Cape Palmas.. | 75 00 | | <i>Tarrytown</i> —Christ..... | 16 29 | 144 76 |
| | | | NORTH CAROLINA. | | |
| | | | <i>Wilmington</i> —St. James'..... | 10 00 | 10 00 |

| | | | | | |
|---|--------|--------|--|-------------|---------|
| OHIO. | | | <i>Danville</i> —A friend, for China..... | 5 00 | |
| <i>Gambier</i> —Harcourt Par. five-cent collection..... | 10 00 | | <i>Petersburgh</i> —St. Paul's..... | 5 00 | 30 25 |
| <i>Massillon</i> —St. Timothy's S.S..... | 30 70 | 40 70 | WESTERN NEW YORK. | | |
| OREGON. | | | <i>Batavia</i> —St. James'..... | 40 08 | |
| <i>Portland</i> —St. Stephen's Chapel... .. | 69 94 | | <i>Branchport</i> —St. Luke's..... | 30 00 | |
| “ Trinity..... | 35 56 | | <i>Buffalo</i> —S. John's..... | 32 21 | |
| <i>Salem</i> —St. Paul's..... | 20 00 | 125 50 | “ St. Paul's..... | 55 45 | |
| PENNSYLVANIA. | | | “ Trinity \$53.12; for Africa \$35.26..... | 88 38 | |
| <i>Frankford</i> —St. Mark's..... | 812 51 | | <i>Canandaigua</i> —St. John's..... | 18 92 | |
| <i>Lancaster</i> —St. James' five-cent collection..... | 10 00 | | <i>Geneva</i> —St. Peter's..... | 59 18 | |
| <i>Philadelphia</i> —St. Matthew's five-cent collection... .. | 43 50 | | “ Trinity \$125.96; for Africa \$5..... | 130 96 | |
| <i>Rockdale</i> —Calvary Infant School, for Miss Fay's School..... | 18 00 | | “ Rev. P. Gallagher, for sup. of a Boy in Miss Fay's School..... | 10 00 | |
| <i>Westchester</i> —Holy Trinity, for Mexico..... | 50 00 | 937 01 | <i>Honeoye Falls</i> —St. John's..... | 6 73 | |
| PITTSBURGH. | | | <i>Lewiston</i> —St. Paul's..... | 1 52 | |
| <i>Franklin</i> —St. John's..... | 10 00 | | <i>Lima</i> —Christ..... | 3 06 | |
| <i>Pittsburgh</i> —St. Andrew's Women's Miss'y Soc'y, for Jas. Scovill and Willie Cochrane in Miss Fay's School, China..... | 100 00 | | <i>Mt. Morris</i> —St. John's..... | 13 50 | |
| <i>Sugar Hill</i> —Intercession..... | 1 35 | 111 35 | <i>Newark</i> —St. Mark's, for China... .. | 3 00 | |
| RHODE ISLAND. | | | <i>Niagara Falls</i> —St. Peter's..... | 101 60 | |
| <i>Bristol</i> —N. B. L., for Africa..... | 10 00 | | <i>Perry</i> —Holy Apostles..... | 65 | |
| “ St. Michael's, a Communicant..... | 20 00 | | <i>Rochester</i> —Christ..... | 74 00 | |
| “ St. Michael's five-cent collection..... | 43 50 | | “ St. Paul's..... | 15 66 | |
| <i>Westerly</i> —Christ, five-cent coll., per A.C.M.S..... | 24 75 | 98 25 | “ Trinity..... | 100 00 | |
| TENNESSEE. | | | <i>Watkins</i> —St. James'..... | 5 00 | 789 90 |
| <i>Clarksville</i> —Trinity, per A.C.M.S. .. | 15 00 | | WYOMING. | | |
| “ St. Helena Par., per A.C.M.S..... | 3 00 | 18 00 | <i>Laramie</i> —St. Matthew's..... | 5 00 | 5 00. |
| VIRGINIA. | | | MISCELLANEOUS. | | |
| <i>Charlottesville</i> —Christ, for China. .. | 20 00 | | <i>Port au Prince</i> — | | |
| <i>Coalsmouth</i> —J. M. F., for Africa.. .. | 25 | | Conv. P. E. Ch., Haiti, for China. .. | 2 00 | |
| | | | Holy Trinity..... | 3 00 | |
| | | | Rev. Mr. Bauduy..... | 5 00 | |
| | | | J. & M..... | 1 00 | 11 00 |
| | | | LEGACIES. | | |
| | | | <i>Mass. Boston</i> —Estate of Otis Daniell..... | 2000 00 | 2000 00 |
| | | | MISSIONARY BOXES. | | |
| | | | Receipts from Missionary Boxes as per memorandum below..... | 85 89 | 85 89 |
| | | | | \$4,762 36 | |
| | | | Amount previously acknowledged.. | 94,939 53 | |
| | | | Total from Oct. 1, 1870..... | \$99,701 89 | |

RECEIPTS FROM MISSIONARY BOXES, AUGUST, 1871.

| | | | | | |
|--|------|------|---|-------|---------|
| ARKANSAS. | | | NEW YORK. | | |
| <i>Helena</i> , 14 boxes..... | 8 00 | 8 00 | <i>Belmont</i> , 5609..... | 2 44 | |
| CONNECTICUT. | | | <i>Locust Grove</i> , 4416..... | 1 50 | 3 94 |
| <i>Wallingford</i> —St. Paul's, 16 boxes .. | 9 00 | 9 00 | PENNSYLVANIA. | | |
| EASTON. | | | <i>Allentown</i> , Mediator, 2 boxes... .. | 3 47 | |
| <i>Easton</i> , St. Peter's, 3167..... | 1 57 | 1 57 | <i>Collegeville</i> , 4746..... | 5 00 | |
| IOWA. | | | <i>New Brighton</i> , 1075..... | 20 07 | |
| <i>Newton</i> , 8806..... | 2 25 | 2 25 | <i>Westchester</i> , 5537..... | 50 | 29 04 |
| LONG ISLAND. | | | VIRGINIA. | | |
| <i>Brooklyn</i> , 2299..... | 3 00 | 3 00 | <i>Halltown</i> , 10715..... | 50 | |
| MARYLAND. | | | <i>Marion</i> , for Japan \$2.50; Gen'l \$2.50..... | 5 00 | |
| <i>Baltimore</i> , 4396..... | 1 00 | 1 00 | <i>Norfolk</i> , 1286..... | 5 00 | 10 50 |
| MICHIGAN. | | | WESTERN NEW YORK. | | |
| <i>Adrian</i> , Christ, 11 boxes..... | 8 30 | 8 30 | <i>Phelps</i> , 15 boxes..... | 4 20 | 4 20 |
| MISSOURI. | | | MISCELLANEOUS. | | |
| <i>Chillicothe</i> , 4 boxes..... | 8 00 | 3 00 | 2296..... | 1 25 | 1 25 |
| NEW JERSEY. | | | | | \$85 89 |
| <i>New Brunswick</i> , St. John's, 2 bxs. .. | 90 | 90 | | | |

Commission

OF

Home Missions to Colored People.

OCTOBER, 1871.

THE PRESBYTERIAN CHURCH.

WE have been interested in reading the last Annual Report of the Presbyterian Committee of Missions for Freedmen, presented to the General Assembly, May, 1871.

Thirty-six Missionaries were employed during the year, twenty-three Catechists, and fifty-eight Teachers. Ninety-seven churches are under its care, with seven thousand six hundred and eighty-eight communicants. Eight hundred and thirty adults were baptized, and four hundred and sixty-two infants. Whole number of Sunday-schools, eighty-two, with six thousand two hundred and twenty scholars. There are sixty-seven Church-buildings, and nine manses, or homes—the united value of which is nearly seventy-one thousand dollars.

The number of day-schools is forty-five, with fifty-eight teachers and four thousand five hundred and thirty scholars.

There is also (1) a training-school for preachers, catechists and teachers, at Charlotte, N. C., with one hundred students. The buildings are worth over thirteen thousand dollars, and are clear of debt.

(2) An Academy at Charleston, S. C., with a good building and chapel, and teachers' home, valued at thirteen thousand dollars, all paid. It has over three hundred pupils.

(3) Normal school at Winchester, Virginia, with ninety-five pupils.

(4) A Girls' Seminary at Concord, N. C., opened a few months since, with forty-five pupils in attendance.

The receipts of the Committee for the year were sixty-one thousand dollars, and the cash balance in hand is over five thousand dollars.

Of the Resolutions unanimously adopted by the Assembly, we give

the last two, with the conclusion of the Report of the Committee on "Missions for Freedmen":

"3. We recommend earnestly the continuance of the Committee for another year. Every consideration of public and private interest in relation to the work and spread of the Gospel among the Freedmen requires such continuance. The unsettled condition of things in the South—the peculiar nature of the work—the qualifications and experience of those engaged in it—the knowledge of the Committee—their earnestness and zeal—demand that no change be made for the present in this department of the work of our Church.

"4. The Committee regret to find that the work among the Freedmen has not been sustained in a manner at all commensurate with its importance. 'The Committee on Missions to Freedmen' is largely indebted to the Presbyterian Committee of Home Missions, and is otherwise crippled in its operations for want of funds.

"We urgently commend the Committee of Missions for Freedmen, their work and institutions, to the prompt and large liberality of all our churches and people, and the coöperation of all our Boards. We ask them to devise liberal things; to execute and perform promptly whatever their hands and hearts find to do, and by their generous contributions and earnest prayers, bid them God-speed in the good work, and hasten the day when 'the earth shall be filled with the knowledge and glory of the Lord,' with Whom 'there is no respect of persons,' and before Whom all are equal."

WHILE WE HAVE TIME, LET US DO GOOD UNTO ALL MEN.

WHEN a Church like ours, through its Chief Council, awaking to its responsibility, engages in a new and important field of labor, it is hardly to be presumed she does it without first counting the cost, and knowing the consequences of failure, especially should that failure be the result of future apathy. A work so commenced, and in such a spirit, should be persisted in to a successful issue.

The reasons for its inauguration still stand with the ever-increasing demand for more aid and additional Missionaries. The fact is, however, that we have not been able, through want of means, to extend our work as we had all along hoped. More experience and more thorough organization has enabled us to do more with the same means and appliances than ever before; and our Teachers have attained a measure of efficiency far beyond our expectations in the beginning. Hence, with less means

in proportion to agencies employed, we have accomplished as much as heretofore, and on that score feel greatly encouraged. Meanwhile, the Freedmen themselves are increasingly alive to the importance of this work. The demand for more Christian schools and Missionaries has widened out of all proportion to anything we can hope to do with the means placed at our disposal.

The Parish Rectors of the South, now that the pressing necessity of the past few years is lessened, look forward to renewed effort in behalf of their numerous colored neighbors, forming a vast Mission field on the right hand and on the left, which, as opportunity offers, must be worked, and worked more or less by them. They feel there is no middle-ground. These must be Christianized, or allowed to lapse into barbarism. There may be, and no doubt are, isolated instances where there is an entire lack of interest in this matter, but if probed it will be found to be mostly the result of some local cause of irritation, political or otherwise. The feeling that something should be done, and done by all Christian men and women, is becoming general. We hope to see the day when it shall be universal.

And if there were ever reasons for commencing our work, they are greater by a hundred-fold to-day why this work should still go on. But it seems hard to withhold from a Commission appointed to the work exclusively, the requisite means for efficient action. Economy and management cannot be carried beyond a certain point. A definite amount must be contributed or the work ceases, and those who labor in its behalf must retire with more or less of wounded sensibility. Feeling that in a work to which they gave their best energies they were too feebly sustained. None but those who have personally engaged in Missionary life can form an adequate idea of the care and anxiety of a Missionary or Mission Teacher unsustained. The duties of the position itself are trying enough, for Mission work has periods in its history in every locality where it is by no means popular; specially that among the colored people. Add to this the apprehension that after all, the Teacher may not be continued, or the Committee may not be able to pay the little salary, or at least at the proper time. Who can then conceive the struggle within? First comes the willingness to make even still greater sacrifices, and then after a time the shame and feeling of dishonor consequent on debt, obligations unfulfilled in the immediate field of labor. This is enough to bow down the strongest, and yet how many

have persevered and remained steadfast, and still are steadfast amid all this and more besides.

Though saddened, we are not discouraged. We have been able to report far less in receipts than we had hoped at the beginning of the year, but we are not weighed down with a load of debt. We need further aid to carry us through, and pay all our Teachers. We trust it will be at once rendered; that those who have not come to our relief within the year will do so so early—at once—for we need it. Our workers are deserving the confidence of the Church, and we believe they have it. And we sometimes think that our small returns are the result more of thoughtlessness than wilful neglect.

Who will come forward and help us within the next few weeks?

Our needs are imperative.

"God grant that we may all both perceive and know what things we ought to do, and have grace and power faithfully to fulfil the same."

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People, acknowledges the receipt of the following sums from August 1st, 1871, to September 1st, 1871:

MASSACHUSETTS.

| | | | |
|--|----|----|--------|
| <i>Pittsfield</i> —St. Stephen's Ch..... | 33 | 12 | |
| <i>Lowell</i> —St. John's Ch..... | 5 | 75 | |
| <i>North Adam's</i> —St. John's Ch.... | 10 | 00 | |
| <i>Salem</i> —St. Peter's Ch..... | 22 | 85 | |
| <i>Springfield</i> —Christ Ch..... | 27 | 83 | |
| <i>Northampton</i> —St. John's Ch.... | 5 | 00 | |
| <i>Hyde Park</i> —Christ Ch..... | 6 | 40 | |
| <i>Milville</i> —St. John's Ch..... | 10 | 00 | 120 95 |

RHODE ISLAND.

| | | | |
|--|---|----|------|
| <i>Providence</i> —Grace Ch., a member | 1 | 00 | 1 00 |
|--|---|----|------|

CONNECTICUT.

| | | | |
|--|----|----|-------|
| <i>New Britain</i> —St. Mark's Ch.... | 35 | 00 | |
| <i>Woodbury</i> —St. Paul's Ch..... | 1 | 00 | |
| <i>New Haven</i> —Ch. of the Ascension | 10 | 00 | 46 00 |

DIOCESE OF ALBANY.

| | | | |
|---|----|----|-------|
| <i>Whitehall</i> —Trinity Ch..... | 8 | 70 | |
| " M..... | 10 | 00 | |
| <i>Cohoes</i> | 20 | 00 | |
| <i>Massena</i> —Ch. of the Great Shep-herd..... | 5 | 27 | |
| <i>Windham</i> —Trinity Ch..... | 4 | 00 | 47 97 |

WESTERN NEW YORK.

| | | | |
|---------------------------------|---|----|-------|
| <i>Buffalo</i> —A Friend..... | 2 | 00 | |
| <i>Watkins</i> —St. James'..... | 5 | 00 | |
| <i>Fredonia</i> —Trinity..... | 4 | 11 | 11 11 |

NEW JERSEY.

| | | | |
|--|----|----|-------|
| <i>New Brunswick</i> —The Misses Ship- pey..... | 5 | 00 | |
| <i>Spottwood</i> —St. Peter's Ch..... | 12 | 50 | |
| <i>Princeton</i> —Trinity..... | 19 | 43 | 36 93 |

PENNSYLVANIA.

| | | | |
|---|----|----|-------|
| <i>Philadelphia</i> —St. Mark's Ch..... | 56 | 25 | |
| <i>Radnor</i> —St. David's..... | 14 | 60 | 70 85 |

PITTSBURGH.

| | | | |
|-------------------------|---|----|------|
| <i>Sugar Hill</i> | 1 | 48 | 1 48 |
|-------------------------|---|----|------|

INDIANA.

| | | | |
|---|---|----|------|
| <i>Terra Haute</i> —St. Stephen's Ch... | 7 | 05 | 7 05 |
|---|---|----|------|

OHIO.

| | | | |
|----------------------------------|----|----|--------|
| <i>Columbus</i> —Trinity Ch..... | 76 | 30 | |
| <i>Warren</i> —Christ Ch..... | 25 | 35 | 101 65 |

MICHIGAN.

| | | | |
|---|----|----|-------|
| <i>Ann Arbor</i> —St. Andrew's Ch.... | 25 | 10 | |
| <i>Battle Creek</i> —St. Thomas' Ch.... | 3 | 90 | 29 00 |

MINNESOTA.

| | | | |
|---|----|----|-------|
| <i>St. Cloud</i> | 3 | 00 | |
| <i>St. Paul</i> —Ch. of the Good Shep-herd..... | 16 | 74 | |
| Delegate Meeting..... | 56 | 92 | 76 66 |

WYOMING.

| | | | |
|---------------------------------------|---|----|------|
| <i>Laramie</i> —St. Matthew's Ch..... | 3 | 00 | 3 00 |
|---------------------------------------|---|----|------|

GEORGIA.

| | | | |
|--|----|----|-------|
| <i>Athens</i> —Rev. M. H. Kenderson, D. D. | 10 | 00 | 10 10 |
|--|----|----|-------|

IDAHO.

| | | | |
|-------------------------|---|----|------|
| <i>Boise City</i> | 5 | 00 | 5 00 |
|-------------------------|---|----|------|

MISCELLANEOUS.

| | | | |
|--|------|----|---------|
| J. H. M..... | 1 | 00 | |
| Special for Mission School-house and Chapel, Jacksonville, Fla. | 1023 | 40 | 1024 40 |

\$1,592 10

Amount previously acknowledged...15,311 31

Total from Oct. 1, 1870.....\$16,903 41

SUPPLIES: 1 Package from Mrs. C., Bergen Point, N. J.; 1 Package from Mrs. W.